

# A DEFENCE OF Church Gouvernment.

*Dedicated to the high Court of Parliament.*

WHEREIN, THE CHVRCH GO-  
uernment established in *England*, is directly proued  
to be consonant to the word of God, and that subiects  
*ought of dutie to conforme themselves to the*  
state Ecclesiasticall.

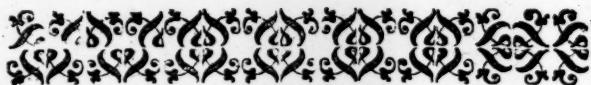
Together with,

A DEFENCE OF THE CROSSE IN  
Baptisme; as it is vsed in our Church, being not repugnant  
*to the word: and by a consequent, the brethren which are*  
silenced, ought to subscribe vnto it, - rather  
*then to burie their Talents in*  
the ground.

By Iohn Dove, Doctour of Diuinity.



AT LONDON,  
Printed by T. C. for Henry Recker, and are to be sold by Iohn  
Hodges in Pauls Church-yard. 1646.



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first Booke.

*Of conformitie to the state Ecclesiasticall.*  
*Of Eldership.*  
*Of Diocesan Bishops.*  
*Of Cathedrall Churches.*  
*Of Lord Bishops, and ecclesiasticall persons exercising*  
*ciuill authoritie.*





TO THE RIGHT HONOVRA-  
ble, the Lords spirituall and temporall of  
*the upper house, with the Knights and  
Burgesses of the lower house, assembled  
in the high Court of  
Parliament.*

*Of conformitie to the state Ecclesiasticall.*



Ay it please the wisdom of this honou-  
rable assembly, to weigh our reasons, not  
onely in the ballance of mans wit, but  
also in the scales of the sanctuarie, why  
this conformiture is required. The A-  
postle beseeching vs as brethrem in the  
name of our Lord Iesus Christ, that wee  
all speake one thing, & that there bee no  
dissensions among vs, that wee bee knit together in one minde  
and iudgement: commendeth it vnto vs as a necessary  
rule of Ecclesiasticall politie, for the better establishing of  
this consent in doctrine, the speedy cutting off of all iarres  
and discensions, the fast knitting and vnitng of mindes and  
iudgements: vppon this ground and warrant other states  
haue vrged their Preachers to conforme themselves to the  
State vnder which they liued. And seeing by this rule apo-  
stolicall it cannot stand with the peace and good estate of  
any Church whatsoeuer, to permit such among them as  
are not of them, and to tollerate such in their Ministerie as

1. Cor. 1.  
10.

## Of Church Government.

are aduersaries: to their lawes and constitutions: much more then is conformitie so grounded vpon Scripture, and strengthened by example of other Churches, deemed by the godliest, and approued by the wisest, to be no lesse needfull in this present scisme and rent of the Church of *England*, then was pitch for the Arke of *Noah* floating vpon the water, and mortar for the ruines of the Temple exposed to the iniury of wind and weather, without which the one could not but presently sinke, and the other not long continue.

- And, for as much as some fewe among vs in their priuate opinions dissent from vs, not onely godly politie teacheth, and Christian humilitie requireth, but also the Lawe of God which is of highest authority prescribeth and commandeth, that these fewe should submit themselues to the wisdom of the State, rather then the whole state should yeelde, and giue place to the contradiction of those priuate spirits.
- Act. 15. 1.* When certaine brethren at *Antioch* varied about circumcision, they were ouerswayed by the censure of the Councell helde at *Ierusalem* to whom the hearing of such differences, and disciding of such coutrouersies, did of right belong, but the sctence of the Councel gaue no way at all to those brethrē.
- 1. Cor. 11.* And Saint *Paule* hauing spoken of the ceremonie deuised by the Church, and vsed in his time, in prayer and prophesie, *that men should be bare, and women couered*: noteth them for contentious persons which oppose themselues against this ceremonie, alledging: that it once being approued, and receiued into the Church, ought not to bee called into question, *vel eo nomine*, because the Church had receiued it, when hee saith: *If any man list to bee contentious, wee haue no such custome among vs, nor the Church of God.*

For the better enlarging of this point, that I may not instance in the Turkish Government, which suffereth no question to be moued against Ecclesiasticall rites, but endeth all such controuersies by the sword, neither yet in the *Lutheran* Church, which admitteth none to any place in the Ministerie



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ministry without subscription and oath to the reformation of *Angsburge*; nor in the Church of *Rome*, which inioyneth their Clergie to maintaine the doctrine concluded in the councell of *Trent*: the Church of *Geneua*, whose lawes and government our brethren would impose vpon vs, as the onely paterne of holinesse, and example of a true Christian reformation, inioyneth all their Ministers before their admission, not onely to make open protestation, that they doe receiue and maintaine the doctrine approued in *Geneua*, but simply, and absolutely to sweare, that they will keepe the Ecclesiasticall ordinances, which are passed and ordeined by the small, great, and generall councells of that Citie. By which law and practise of theirs, it is a cleare case, that with them there is no respect of priuate mens opinions, no satisfaction to bee yeilded to particular persons, no conference or disputation granted with men of contrary iudgements. But, it must be held *pro concesso*, for a conclusion or principle already proued, that all their ordinances are according to Gods word, and of that vndoubted truth, that they may not be argued, sifted, or controverted. Finally, if there arise any difference concerning doctrine, which hath not beene already reconciled, it is enacted by their lawes, that the Ministers shall be called to a conference; if then it cannot receiue an end, the Magistrates shall interpose their authority, and so proceede to a finall decision. And for the better strengthening of their proceedings, it is further enacted, that all opposition against their ordinances, shall be held for an hainous crime, called by the title of rebellion against Ecclesiasticall lawes: & it is set down as punishable among the notorious crimes of heresie, seisme, blasphemy, simony, bribery, periury, and drunkennesse. The punishment to be inflicted vpon Ministers thus rebelling, is deposition from their ministry, and all contempt against Ecclesiasticall orders, in what persons soeuer, after three admonitions, is censured by excommunication. Yet I desire that no sinister or vncharitable construction should be made hereof, as if a state should vrge them which

*See the laws of the books of Geneua. Chap. 1.*  
*Chap. 2.*  
*in the forme of their oath.*  
*Chap. 2.*  
*feele*

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feele any the smallest check in their tender consciences with shipwrack of conscience, rashly to subscribe vnto that which they doe not approue, or for worldly respects, to allow of that whereof they cannot satisfie & well informe themselves. For albeit the state, which is well aduised, hath sufficient warrant to impose, yet the bare authority of the state, is no warrant vnto them to obey, which be not yet resolued, but stand in doubt, because they must build vpon this ground of the Apostle, that be the thing in it selfe neuer so lawfull, *without faith, it is sinne*. But onely I exhort them better to instruct and informe their weake consciences, which if they cannor,

*Rom. 14.* or will not doe, the imputation of this schisme must not be  
*1. Cor. 10.* laide vpon the state, which is well aduised, but vpon their weaknesse, which will not be perswaded when they are perswaded, which are men wedded to their owne opinions, or that I may speake more mildely of them, which either cannot, or will not reforme their iudgements.

But for the better satisfaction of our Christian brethren, we will not refuse to yeeld reasons of our government, albeit it hath beene so long by law established: and for the iustification of our state, we will by Gods assistance, proue it in the chapters following, to stand with the lawes of the holy Bible. As namely, that the state of Archbishops and Bishops, which hath continued among vs euer since wee first receiued the Gospel, had their institution from God himselfe, whereas parish Churches are mans inuention: and the government of the Presbitery, is not onely repugnant to the lawes of the holy Scriptures, but also preiudiciall to the state of a Kingdome.

A de-



# A defence of Church government established in England.

## Of Eldership.



LI would be in title as high as *Aaron*, all would bee governours rather then private Ministers; but because the keyes of the Church are not committed vnto all which be of the ministerie; therefore some of our brethren, being discontented with the present state, make it now a question, whether the Church of right, ought to be ordered by elders, as it is in *Genena*, or by Diocesane Lord Bishoppes, as it is in England? I cannot denie but the government of the Church is committed to Elders in the new Testament, where the Apostle saith: *The elders which rule well, are worthy of double honour, especially they which labour in the word and doctrine.* But, the disputation is between vs and our brethren, which stand for the eldership; whether these elders were lay men of trades & worldly vocations, as they be now in *Genena*, or preachers, & ecclesiasticall persons? whether this Eldership was an annuall, or a perpetuall office? whether they ought, their yeare being ended, to relinquish that office, and so to returne to their trades and occupations, as they doe in *Genena*, or else to continue the whole terme of their liues? They alleage for the establishing of their laye Presbyterie, that because Saint *Paul* vseth these wordes: *especially they which labour in the word*: therefore two sortes of Elders are there included, some learned and preaching Ministers, some vnlearned, and therefore vnpreaching and silent governours.

Therefore, to come to the true construction of this text, and due vnderstanding of the words, which may be consonant, and agreeable, both to the analogy of faith, and of that place: the doctrine of the Apostle includeth two things: a thesis, or generall conclusion; and afterward a particular exposition of that thesis or generall conclusion, by a kinde of *epanorthosis* or *renovation* of himselfe by a restraint and limitation of that generall doctrine, shewing how farre it is to be vnderstood; as namely, that if they labour in the word and doctrine, they are worthy of double honour: but if they labour not in the word, hee vouchsafeth them no double honour. So that out of these wordes, can be collected no such distinction as they doe imagine, of preaching elders, and governing elders, which are no preachers, but of governing elders both of them preachers, one sort which labourereth in the word, the other which preacheth also, but labourereth not in preaching. For, it is one thing to be a preacher, and another thing to labour in preaching. And what it is to labour in preaching, he expoundeth in another place, where hee saith: *I charge thee before God, and the Lord Iesus Christ, which shall iudge the quicke and the dead, at his appearing, and in his Kingdome, preach the word, bee instant, in season, and out of season.* The Greeke word is (*copiontes*) which is as much as to indure the heate and burthen of the day, to take extraordinary paines in the ministry. But that the writings of the Apostles acknowledge, neither annuall, nor lay elders, my reasons are these.

I

Because eldership is a lawfull ministry, therefore it is of God: but a man which is called of God vnto the ministerie, may not after the expiration of one yeare, or at his own pleasure, be discharged of that calling, or by any warrant from men play the Iordan to start backe againe. For, that were with *Demas* to forsake *Saint Pauls* fellowshippe, and to imbrace this present world. This ministrie is the Lords husbandry; that is, the Lords plough: and, hauing once laid their hands to this plough, if they looke backe, they make themselves vnfit for the kingdome of God.

God

Psal. 114.

2. Tim. 4.

1. Cor. 3.

Luke 9. 62

God calleth no man, whom he furnisheth not with some talents, more or fewer, and these talents may not rust. But such lay elders haue no talents at all committed vnto them: And therefore I say vnto them, as Saint Peter did to Simon Magus: *They haue no part nor fellowship in this businesse.* 2  
Matt. 25.  
Añ. 8.

The Church must be ordered according to the precepts and examples of holy writ; but wee haue neither example for instance, that euer there was, nor precept out of Gods booke for warrant, that euer there may be any such lay eldership. But to the contrary, we abound in examples, and haue expresse commandements. Saint Peter a preacher, calleth himselfe an elder, and chargeth other elders to feede the flocke. Saint Iohn, a preacher, calleth himselfe an elder, in his epistle to the elect Lady. Saint Paul chargeth the elders of Ephesus, to feede the Church of God which he purchased with his blood. And to Titus, he giueth charge that he appoint ouer euery Citie Elders, and hee sheweth that by such elders he meaneth Bishops, which must be able to exhort with wholesome doctrine, and to conuince them which say against it. 3  
1. Pet. 5.  
Iohn 2. E.  
1. pist.  
Añ. 20.  
Tit. 1.

Deacons which be of an inferiour calling in the Church, must not be lay men, but able to preach: much more then Elders which haue an higher office, and as they be their selues consecrated by imposition of hands, so haue their authority to lay their hands vpon Deacons, and consecrate them. But concerning Deacons, the Apostles speake in this manner: *Choose you out 7. men of honest report, full of the holy Ghost, and wisdom, whom we may appoint to this businesse, and we will giue our selues continually to prayer, and the ministracion of the word.* In these words: *full of wisdom*: they meane not worldly, but heauenly wisdom, which is the knowledge of the Scriptures: but whosoever hath such fulnesse of knowledge and vnderstanding of the Bible, is very able to preach. And where the Apostles say: *we will giue our selues continually to prayer, & ministracion of the word*: it doth not follow that therefore the deacons being appointed to their office of Deaconship, 4  
Añ. 6.

Act. 7.

Act. 8. 35.

38. 50.

did wholly neglect preaching, and the ministration of the word, no more, then that they did also give over praying, which is here mentioned in the imployment of the Apostles, as well as preaching, (for then had they beene reprobrates.) And that after they were called to be Deacons, they did also preach, and minister the sacraments: it appeareth by the examples of *Stephen*, and *Philip*, which both preached, and baptised. Neither can a man of sober iudgement conceive such an idle opinion of the Apostles, that they would haue admitted them to that office, by that great solemnity of prayer and imposition of hands, if they should haue beene estranged from the ministerie, and wholly attended vpon tables, and beene but gatherers of almes.

5

God which hath established kingdomes, and ordained secular Princes to be supreame gouernours in Ecclesiasticall causes, by his word, cannot so much crosse his owne ordinance, as to appoint in the same word, such a consistory, or state of ecclesiasticall government, as may not stand with the state of a kingdome. As for the government of Bishops vnder the King, it hath alwaies vpheld the state of a kingdome, and maintained the soveraigne authority of Princes, as holding their Scepter and Crowne immediately from God, and not from the people, that they are not to be deposed, nor censured by the people. But contrariwise, the Presbyterie and their fauourers, both by their doctrine, and also by practise, make all Kings subiect to the people, and by a consequent, to the Consistorie to be punished and deprived by them, because they are the Magistrates which are chosen by the people, and for the people, & the authority of the people is executed by the. And for the better prooffe of this assertion, I wil produce some writings of the presbyterians themselves.

*Bucan: de  
iure regni  
apud Sco-  
tos.*

The Scottish Consistorian hath these words following: *Populo iam est, ut imperiū cui velit deferat.* It resteth in the hands of the people, to set the Crown vpon whose head they please.

B. *Nam nisi regem suffragijs electum habeamus, vereor ne legitimum habituri simus.* M. *Ego quicquid idem istud vereor.* No man is a lawfull King, but by election of the people.

*Nam*

*Nam, & quem nos Venetorum ducem vocamus, is nihil aliud est, quam rex legitimus.* He whom we we call the Duke of Venice, is nothing else, but a lawfull King.

*Leges igitur hæc de causâ inuenta sunt à populis, reges quoque coacti, non suâ in iudicijs licentiâ, sed quod populus in se deisset iure, vi.* For this cause lawes are deuised by the people, and Kings constrained, not to vse their own liberty in the seate of Iustice, but that whereunto the people hath restrained them.

*Sic, quando ita vis, penè: populum ut leges ferat, & perferat, sunt reges vixit tabulariorum custodes.* The making of lawes is onely in the power of the people, kings are but as it were keepers of the records.

*Vides opinor, quantam uno versu des principis licentiâ: nempe, ut quod velit ipse, dicet lex, quod nolit non dicat. Id si semel recipiamus, non proderit bonas leges condere, quæ principem bonum officij sui reneant, malum circumscribant. Immo, ut dicâ apertius, nullas omninò leges habere præsaret, quàm liberum latrocinium, atque etiam honoratū, sub legis prætextu tolerari. M. Ceriè, non modo potest esse legum subendarū, sed etiâ eas interpretandi, regi abstulisti.* As kings may not be makers of lawes, so they may not be trusted with the exposition of lawes, for then it were all one as if no good lawes were made, which may put a good Prince in mind of his duty, & compell an euil Prince to doe his dutie, because they will wrest them to their owne purpose. And so robbérie thal not onely be free, but also rewarded and honoured vnder the colour and pretence of lawe.

Concerning such Princes as behaue not themselues well in their government: *Deo & hominibus habendos inimicos, eosque in laporum, aliorumque noxiorum animalium genere, potius quàm hominum, habendos putem, quæ qui alit, & sibi pernitiè alit, & alij & qui occidit, non sibi modo, sed publicè vniuersis prodest. Interfectori- bus autem præmia decerni, non ab vniuerso tantum populo, sed à singulis: quemadmodum vulgò fieri solet ijs qui lupos aut vras occiderunt.* They be enemies to God and man; Wolves, who so killeth them, benefiteh the common wealth, and is to be rewarded as he that killeth Wolves, Bares, and such harmful beasts. And what is this lesse then which the conspirators of Rome do hold it meritorious to murder Princes. B 3 Againe,



Againe,saith this Presbyterian: *Quemadmodum in primis regibus usque, ad Kennethum 3 qui primus regnum in sua familia stabilivit, perspicuum est quia fuerit potestas populi in regibus creandis, & in ordinem redigendis: ita necesse est ut is aut populo inuito id fecerit, aut a persuaso impetraverit. Porro, si coegit populum sibi parere, populus quoque ubi primum cepit suis viribus confidere, violentum illud imperium poterit excutere, cum a regibus & populo recepta iura pronunciant, & natura clamat, quicquid per vim fiat simili vi solui posse. Si in mecum ex conveniatis agas, quid causa est, quin ego ex adverso eas causas ponam, cur pacta & conventa solui possint?* What power the people hath both in setting vp kings, and ruling them after they be established, *Kennethus* the third, is an example, which first established the kingdome in his own family. If by violence he compelled the people to yeeld vnto it, by the same violence they may free themselves againe, if by their consent, they may pretend cause enough to reuerse that whereunto they gaue consent. And what is this but the doctrine of the Papists, that saith with heretikes is not to be held?

*Tim. 2.*

To them which alledge that wee must pray for Princes, though they be wicked, and therefore not lift vp our hands against them; he answereth. *Nec statim, si promalis principibus orandum est, hinc allegare debemus eorum vitia non esse punienda: non magis quam latronum, pro quibus etiam orare iubemur, nec si bono principi parendum est, ideo malo non est resistendum.* We are bound to pray for wicked Princes, in such sort as for theeeues: we must pray for them both, and punish them both.

*Quod autem à Caligula, Nerone, Domitianum & reliquos eius generis tyrannos attinet: cur violati iuris diuini & humani poene non cebeant exigi, nihil hic apud Paulum habes, qui de ipsa magistratum potestate, non à malis maiore potestatem eam gerentibus differat. Nec, si ad Pauli regulam id genus tyrannorum examinet, omnino magistratus erunt.* As for *Caligula*, *Nero*, *Domitian*, and such tyrants, it standeth with *Paulus* doctrine that they may be punished for their offences. For he disputeth onely of the lawful authoritie of the magistrates not of wicked magistrates which



which abuse their authoritie. Neither according to Saint Pauls doctrine are such Kings to be held for Magistrates.

*Vicarius negare non possunt: aulici adulatores carnifici funtionem pariem esse muneris publici, & fortasse etiam regis, vel ipsorum regum testimonio, qui quoties aliquis & minister publicus violatur, se, suamque maiestatem, & corpus violari queruntur.* The flattering Courtiers cannot denie, but that the office of the hangman doth belong to the King, witnes the Kings themselves, which when their Catchpoles, and hangmen receive any wrong, doe complaine that their owne person is in them wronged, and their princely Maiestie.

M *Quid tandē e scripturis profers cur liceat tyrannos impunē occidere?* B. *Primum id assero, quod quum discrete preceptum sit de scelere, & sceleratis à medio tollendis, sinē vllā exceptione gradus aut ordinis nunquam tamen in sacris literis tyrannis magis quàm primatis est cautum.* Having a generall commandement out of Gods word, to put to death wicked men, without respect of any degree or order in particular, tyrants haue no more priuiledge then private men, and therefore, according to his word, it is lawfull to kill tyrants.

*Rationem excogitarunt Canonista quā & scelera pieflerentur, & Papa tamē sacrosanctus, & immo ab eis haberetur. Aliud enim Papa, aliud illius hominis qui Papa esset, ius existimabant, &c.* Wee may distinguish betweene the Kings person and his office, to punish him as he is a man offending, setting aside his place, and so not the King, but the malefactor is chastised.

*Nos contendimus idem ius reges habere in multitudinem quod illi in singulos e multitudinis habent.* The people haue ioyntly the same authoritie ouer the King, which the King hath ouer euery seuerall person among the people.

The French Consistorians write in this manner: *Subditi Vindicta non tenentur regibus obedire, siquid aguerint legem Dei imperent. contra ty-* Subiects are not bound to obey Kings, if they command any thing contrary to Gods word. In which assertion, first they make the subiects to be both the plaintiues, and the Iudges betweene their King and themselves, whether he hath commanded any thing against Gods word or no? so that it shall  
Quæst. 1.

be an easie matter for them at their pleasure to discharge themselves of all dutie and obedience to the King. Secondly, they deceiue the simple reader by a fallacie, for, the ambiguitie lyeth in these words: *Si quid aduersus legem dei imperant*, If they command any thing contrary to Gods word, For, the question is, whether they meane onely in that particular thing which is against Gods word, the King is not to be obeyed, or else, that in nothing he is to be obeyed, because he hath commanded some one thing repugnant to the law of God? In this last sense, it is by them vnderstood, as appeareth by the words following, which are these: *Vassallus se Domino superiori iuramento diuincit, sic & Rex, ex legis diuina precepto se imperaturum iurat. Vassallus denique nisi iusurandum seruat, fedus committit, ipsoque iure se omni prerogatiua priuat. Rex quoque si deum negligat &c. ipso iure regnum committit, & ex facto plerumque amittit. Duplex autem fedus in regni inauguratione legimus, primum inter Deum, & regem & populum, ut esset populus Dei populus, secundum vero inter regem & populum, ut bene obtemperanti bene obtemperaretur.* The vassall is bound to his Lord by an oath, and the King sweareth that hee will rule according to Gods word: if the vassall keepeth not his oath, he forfeiteth his estate, so if the King breake his oath, hee forfeiteth his Crowne. There is a double couenant at a Kings Coronation, the first betweene God on the one side, and the King with the people on the other side, that the people shall be Gods people: the second betweene the King and the people, that the people shall be faithfull subiects no longer then the King shal continue a good King.

*Vindicte  
contraty-  
rannos  
Luk: 2.*

*Populus si regem non coercet, culpa tenebitur, quia correi sunt. Licet Israel si Rex legem Dei Ecclesiamne euertat, resistere: nec id modo, verum si fecerit, eiusdem criminis tenebitur, & eandem poenam iniet. Resistat vero verbo si verbo oppugnabitur, vi si vi, arte inquam & Marte, quoniam et dolo bono si bono, cum nihil inter sit ubi iustum bellum suscepimus, verum aperte pugnes an ex insidijs. It is lawfull for the people to resist the King which impugneth Gods law, or his Church, and vnles they doe resist him, they shall be necessarie as he is principall, and incurre the same punishment which is due*

due vnto him. If he deale by sword or word, they must oppose themselves against him with the same weapons. For as much as the warre which in that cause they doe wage against him is iust, it maketh no matter whether they vse open warre and hostilitie, or secret slight and politie.

*Nemo rex nascitur, nemo per se rex est, nemo absque populo regnare potest, populus per se esse potest, &c.* No man is borne to a kingdome, no man is of himselfe a King, no man can raigne but by the fauour of the people, but the people are absolute of themselves, the people is in time before the king, & therefore all Kings are ordained, & authorized by the people, and in such kingdomes as are hereditarie, the child may not succeed his Father, vnles he haue the approbation of the people. *Vindicia contra tyrannos, Quest: 3.*  
*Quam reges a populo constituantur, vniversus populus rege prior est &c.* Seeing kings are appointed by the people, the whole people is about the king, his authoritie being deriued from them, he is vnder them as *Ioseph* was vnder *Putsifer*, *Daniel* vnder *Nabuchadnazer*. The king is but a seruāt to the cōmonwealth as a shipmaster to the honour of the ship. Whatsoeuer accrue to the king by wars, or by his Exchequer, he must be accountable for it to the people, as a Merchants factour is to his. Mr: Let the people forsake their king, he will be a contemptible person in the eyes of all men, when they shall put him from his dominion ouer men, he will be glad to be some pædanticall fellow, and to vse his pædagogical authoritie ouer boyes.

As for our English Consistorians, they haue these words: *T.C. lib: 2. pag. 157.*  
 No ciuil Magistrate hath preheminence by ordinary authoritie to determine of Church causes. And, no ciuil magistrate in Councils & assemblies for Church causes, can be chief moderator, Iudge, or gouernour. And, no ciuil magistrate hath such authoritie, as that without his consent it should not be lawful for Ecclesiasticall persons to make any Church orders or ceremonies. For as much therefore as God hath established kingdomes, but a presbytery and a kingdome cannot both stand together, because one standing, the other falleth. They are enemies not onely to Gods ordinance, but also to the state of Kings, which goe about to establish this Eldership in a kingdome. *T.C. lib. 2. pag. 165. Admonit: 2.*

**M**Aister *Jacob*, in his Booke of reformation obiectioneth against the state of Bishops, and Cathedrall Churches, that of right there are no Diocesan, but onely parochi-  
all Bishops, that the authoritie, & iurisdiction, and rites of a Bishop, are no other then belongeth to all parsons of parish Churches, and consequently that every parson is a Bishop. That there is no visible Church ministeriall, besides the parish Churches, and that they as depending vpon no other, nor subiect to any other, nor parts or members of any other, haue absolute authoritie and power, as wel of gouernment as of teaching within themselves, and so consequently, there are no cathederal Churches. And, as one absurditie being granted, a thousand will followe, so vpon these premises, which without prooffe, he taketh for granted, he inferreth these fīue conclusions, to the slander of our state, as absurd as the premises were, That the case standing thus: 1. Our Bishops be no Christians, for (saith he) every Christian is a pastour, or one of the people, of the people they denye themselves to be, and pastours they are not, 2. Being not lawfull Diocesan Bishops, much lesse may they be Lord Bishops. 3. Having no lawfull authoritie, nor calling their selues, they cannot conferre Ecclesiasticall orders, and lay handes vpon others, and so consequently our ministers by them ordered, haue no lawfull ministerie. 4. That by their meanes wee are defrauded of a mayne point of our ordinarie meanes of saluation, which is the true Ecclesiasticall discipline.

5. That in our state Christ is robbed and spoiled of some parts of his kingly and prophetical office, his kingly office being to appoint vs, and his prophetical office, being to teach vs solely of himselfe the true Ecclesiasticall gouernment, which our Bishops take from him, and ascribe vnto men, altering that discipline and gouernment, which he alone as king hath appointed, and as a Prophet hath taught in his holy word, which conclusions because they are inferred vpon false grounds, the

the grounds being shaken, the conclusions will fall of themselves. Therefore let vs come to the examination of these grounds, to shewe how weake, and vn sufficient a foundation they be to build vpon.

He impugneth the Church & state of Bishops, first by shew of argument, secondly by his own idle conceits, vaine coniectures, and imaginations. He maketh shew of two arguments, the first is this; that the state of Bishops is a breach of the 2. commandement, and by a consequent, idolatrie. For in this cōmandement: *Thou shalt not make to thy selfe any grauen image, thou shalt not bow down to it, nor worship it* (saith he) are forbidden all meanes being humane inuentiōs, wherby men would giue honour to the true God. But, one of these meanes of diuine worship being an humane inuention, he saith, to be the state of Bishops, our Diocesan, & prouincial Churches vsing gouernment, with the ministeries & offices proper to them. For answer to which argument, I denie the *MINOR* proposition, which consisteth of 2. parts, meanes of diuine worship, & humane inuention. And because he bringeth no prooffe of his *MINOR* being the subiect of his disputation, which all oppositors ought to doe, I will disproue it, and each part of it. And first, Diocesan & prouinciall Churches vsing gouernment, and their ministeries, which are of Archbishops, & Bishops, were neuer intended by the founders of them, nor vsed by the officers & ministers of them, nor held by the defenders, & maintainers of them, nor conceiued by men of vnderstanding, to be any meanes of diuine worship but of gouernment. God can be, and is worshipped, without these, and was worshipped as sincerely as now hee is, when they were not, but the Ecclesiasticall state vnder a kingdome cannot be peaceably gouerned without these. God is worshipped alike in *Genewa* and in *England*, though this gouernment and these offices, are not in *Genewa* which are in *England*. And God is worshipped as sincerely, and as fully, and amply in our parish Churches as in our cathedral churches, and by ordinarie pastors, as by Bishops, so that their ministeries and high callings doe not afforde them any greater or other meanes to

worship God; then they had when they were first admitted to be priuate ministers. But their places, and high callings do strengthen and arme them with authoritie for the better governing of the churches which are committed to them, whereas being but priuate ministers, they had no such charge of government. These things therefore are not morall or doctrinall, & therefore belong not vnto worship, but politicall, and therefore belong vnto government. And according to the course of the holy Bible, that which is politicall & that which is morall, being of fundrie natures, are to be distinguished the one from the other. God in his word established 3. lawes among his people, one politicall, which did bind the Iewes to the obseruation of it, but, it was not imposed vpon other nations that they should be bound to receive it, further then that it might stand with the peace, and good of the state. The other ceremoniall which was to abide in force till the coming of our Sauour, and by his death to be abolished, so that now ceremonies vnder the Gospell doe cease, excepting those only which serue, not for worship, but decencie, comelinesse, and good order, and so the primitive Church did in the dayes of the Apostles, and the Church of *Genena* now doth deuise ceremonies, witnes their owne Booke of Lawes, and that all Churches may doe the like, witnes *Caluin*, *Beza*, *Yrsinus*, their owne Doctores. The third morall, which containeth rules of Gods worship, which was from the beginning, and must continue as a patterne of holines to the ende, and bindeth all to the obseruation of it. But this is no part of that lawe, and all these three Lawes differ in nature one from the other. Secondly, that such Churches, and Church offices, are not humane inuentions, I proue by euident demonstration. For, the first Church ministeriall that euer was, had ordination from God, which was the Church of the Iewes vnder *Aaron* and his successours, and that Church was both Diocesane, and prouinciall, and also nationall, having all rites and iurisdiction which a Diocesane, or prouinciall, or nationall church euer had or coulde haue. Also vnder the Gospell, Saint

*Paul*

1. Cor. II.

Paul by warrant from the holy Ghost, appointed *Timothy* a prouinciall Bishop of *Ephesus*, hauing many Bishops vnder him, and *Titus* a nationall Bishop ouer all the kingdome of *Crete*, hauing many Churches and Bishops vnder him, witnesseth not onely the Scriptures, but also *Eusebius*, his wordes being these: *Timotheus (saxè primus Ephesine paræcia, sicut & Titus Cretensium Ecclesiarum Episcopatum sortitus scribitur. Timotheus was the first Bishop of the whole præcinct of Ephesus, in as ample manner as Titus of all the Churches of Crete. Thus haue I freed our Church Government vnder Diocesan and Prouinciall Bishops, from that slanderous imputation of idolatry, seeing their institution is of God, and no way opposite to his commandement.*

In his second argument, he defineth that onely to be a visible Church, which is indued with outward spirituall government. And so concludeth, that there can be no Diocesan or Prouinciall, or Nationall Church, nor by a consequent, any such Bishop, but onely parish Churches, and by the like consequent, parish Bishops. The reason of this sequell, he produceth onely this: Because, if there might be such Diocesan, or Prouinciall, or Nationall Churches ministeriall, or indued with Church government, then also would it follow, that there might be a Catholike, or vniuersall Church, visible ministeriall; and so by a consequent, the Papists might lawfully inforce a Catholike government, and so establish the Papacie againe.

To the sequell of which sequell I answer, it is no good consequence, that; it being granted one may be a Bishop ouer one Diocesse, Prouince, or Nation: therefore one may bee a Bishoppe ouer the world. For first, one Bishoppe cannot gouerne the whole worlde, consisting of manie Kingdomes, Oligarchies, and Democraticall states, and subiect to seuerall Princes, and temporall governours, as he can one Diocesse, Prouince, or Nation, subiect to one secular Prince. And secondly, we haue no example of any vniuersall Bishoppe that euer was since the beginning of the world, not the Pope himselfe, which chalengeth that title.



Job. 2. 15.

For the east part of the world, which is the Greeke Church, was neuer yet subiect vnto him, neither could be induced to vse the same rites, ceremonies, & leiturgie which he vseth. But of prouinciall and nationall Bishops, wee haue examples out of the Scriptures: the high Priestes among the Iewes were so ordained of God, & that office not only ceremoniall, but also politicall; which office, so farre as it was politicall, might as well continew, and be executed in the same Temple by Saint James, the first Archbishop of Ierusalem vnder the Gospel, as it was by the high Priestes vnder the Law, that which was ceremoniall being abolished, euen as the obseruation of the Sabaoth, beeing partly ceremoniall, & partly morall, the ceremony being out of date, that which is morall, doth abide. Our Sauour in the Gospel reformed the Temple, but he did not plucke it downe, to shew that it might continue still being lawfully vsed.

Having answered his arguments, we will come to his suppositions, and bare coniectures, which without shew of argument, he bringeth in defence of his assertion. Hee distinguisheth Bishops into sixe sorts, two lawfull, a parishionall Bishop, or ordinary Pastour, and a Diocesan titular Bishop, who hath a bare title aboue others, but no Episcopall iurisdiction at all: these two sortes it pleaseth him to allow. A Diocesan ruling Bishop, which hath more power than Parsons of parish Churches, yet not sole power to rule in his Diocesse, a Diocesan Lord Bishop, which ruleth by his sole authoritie, a Patriarke, and a Pope; which foure sorts he condemneth as repugnant to the lawes of the Scriptures. To speake therefore of the first, which is but a Parson of a parish; what example can he alledge to proue, that euer there was, or place of Scripture to proue that there ought to be such a Bishop? His bare opinion without prooffe, can be no satisfaction to perswade others, how soeuer in his owne conceit, he may please himselfe. He alledgeth, that all Bishops mentioned in the new Testament, and in the Ecclesiasticall writers which were within 200. yeares after our Sauour Christ, were such Bishops. But that is his owne assertion  
with.



without prooffe, neither doth hee instance in any author which doth affirme the same, To disprove him, besides that, neither parish Churches, nor parishes were erected or instituted vntill 260. yeares after our Saviour Christ, in the daies of *Dionysius* Bishoppe of *Rome*, and that they had their institution not from God, but from the Pope, whereas wee haue examples of Diocesan Churches out of Gods word, as before I haue proved: that all the Bishoppes mentioned in Ecclesiasticall writers, within 200. yeares after our Saviour Christ, were not parish Bishops: wee haue for instance *Iulian*, the tenth Bishop of *Alexandria*, in the yeare of our Lord 181. which was Bishop of many Churches. For *Eusebius* writeth: *Alexandrinarum Ecclesiarum Episcopatum accipit*: he tooke vpon him the Bishopricke of the Churches of *Alexandria*. And againe, *Eusebius* writeth of a Bishop which was set ouer many Bishops long before that time, in the daies of Saint *Iohn* the Euangelist, and by the appointment of St. *Iohn* himselfe. His words are these: *Post, morino tyranno quum ex insula Pathmo Ephesum reuersus esset, abijt et amo rogatus ad vicina gentium loca, vt partim constitueret Episcopos, partim totas Ecclesias componeret, partim clerum ex his quos spiritus sanctus indicat: sorte deligeret. Quum ergo ad ciuitatem quandam haud procul dissitam, cuius etiam nomen nonnulli dicunt, venisset, verso ad eum vultu qui super cunctos Episcopos erat constitutus, adolecentem corpore valido, facie eleganti, animoq; seruenti conspiciatus, hunc, inquit, tibi summo studio, testibus Christo & Eccles. a commendo.* When the Tyran (meaning *Domitian*) was dead, hee returned out of *Pathmos* to *Ephesus*, at the request of others, he visited the places bordering therevpon, that he might ordaine Bishops, constitute Churenes, and elect clergy men by lots, whom the holy Gooft had assigned. And comming to a Citie not farre of, which by many other writers is expressly named, hee cast his eye vpon that Bishop which was set ouer all the rest, and committed to his tuition, a young Gentleman proper in body, and faire in face, youthfull in courage, saying: I doe earnestly commend vnto you this young man, witnesses Christ and his Church,

*Platina d-  
vicio pensio  
fi. um.  
Charion  
Aionarch.*

4.

*Euseb. hist.  
l. 3. c. 9.*

*Euseb. hist.  
l. 3. c. 10.*

Such

Such pregnant examples, all making against him, and none for him, that ye may know what motiue hath induced him to write, that all Bishoppes within 200. yeares mentioned in *Eusebius*, were but parish Bishops: surely he suffered himselfe willingly to be deceiued by the fallacye, called, *fallacia figura dictionis*. For, *Eusebius* (saith he) sheweth that the Churches of most famous Cities, were but parishes onely, as

*Affert. 2.* the parish of *Ierusalem*, the parish of *Ephesus*, of *Alexandria*,  
*Euseb. hist.* *Hierapolis*, &c. But all the cunning resteth in the prooffe thereof, to shew that *Eusebius* did call them parishes. *Eusebius* in  
 43 c. 11. l. deed writeth, that *Celedion* and *Agrippa* were Bishops in *A-*  
 1. c. 28. l. *lexandrina paruchia*, and so that *Dionysius* in *paruchia Corinthi-*  
 2. c. 13. l. *orum Episcopatum tenuit*. But can Maister *Iacob* be so simple,  
 4. c. 11. & c. 22.

as to take that weake aduantage of the word, and so to interpret that Latine word *paruchia*, parish in the English tongue? and to restraine that word in *Eusebius*, to as small limits and confines as a parish is with vs, that all the Christians in it might meete together in one place to heare Diuine seruice, as with vs for the most part they doe: though in some places they cannot doe so. Can hee thinke this a good argument, that the praeincts of their Bishopricks, were called by this generall name *paruchia*, bounds, or borders, containing and including some set compasse of ground and place; and this generall name *paruchia*, may also include the small circuit of a parish, as well as a larger iurisdiction: therefore they were but parish Bishops? that the praeincts of their Bishopricks were no larger then the praeincts of a parish, and that their Episcopall authoritie, was no more then the iurisdiction of euery primate Pastour? In like sort may I as well conclude, that *paruchia* doth also signifie a larger iurisdiction, so as it haue confines, and a certaine limitation, as a Diocesse, a Province, a whole Kingdome: therefore that they were Diocefan, Prouinciall, and Nationall Bishops. It is well knowne

that *Alexandria* contained many Churches, as appeareth by *Eusebius*, whom I haue already cited, where he saith, that *In-*

*Euseb lib. lii.* *lian* the tenth, had *Alexandrinorum Ecclesiarum Episcopatum*,  
 5. *hist. c. 9.* the Bishopricke of the Churches of *Alexandria*. And againe,  
 where

where we writeth: *Primus post Marcum Apostolum & Euangelistam Anianus parochia Alexandrina administrationem suscepit*: *Euseb. hist. 14. ca. 24.*  
*Anianus* immediately succeeded *Marke* the Apostle and Evangelist, in the government of the *parochia* of *Alexandria*. That this *parochia* was such a limitation as contained in it many Churches, it is manifest by the confession of *Eusebius*, where he hath these words: that Saint *Marke* did *primus Ecclesias Alexandria constituere*: first institute the Churches of *Alexandria*. So then, if because of the word *parochia*, *Ananias* Bishop of *Alexandria*, should be held onely for a parish Bishop, by the like absurditie, Saint *Marke*, which was an Evangelist, and did first convert the Citizens of *Alexandria*, and instituted many Churches there, should not haue authority ouer his owne Churches, which his selfe instituted, but onely pastorall authority ouer one of them, because hee was *Alexandrina Ecclesie administrator*, gouernour of the Church of *Alexandria*: as *Eusebius* writeth. And, that being an Evangelist, and of higher authority, which founded many churches, should not be Bishoppe ouer as many as *Indian* his successour, which was no Evangelist, nor founded none, and therefore was of lesse dignitie and authority, because the argument must follow, being deriued from the word in the singular number, hee did *Alexandrinam Ecclesiam administrare*, gouerne the Church of *Alexandria*. And, what is the true grammaticall signification of this Greeke word (*paroikia*) of whom *parochia*, the Latine is deriued, no better witnesse then *Scapula* himselte, which in his *Lexicon* writeth; That it signifieth any iurisdiction which is limited, or any Church, bee it great or small, or manie Churches. His wordes are these: (*paroikia*) *incolam esse, item accolarum conuentus, & accolatus, sacraque vicinia, pro Ecclesia usurpari dicitur* Can: 18, *Conciliij Ancy-rani*, *Hist. 1. 2. c. 16.*

And, to speake of the Bishoppe without a Bishopricke, whom hee calleth *Tiular Diocesan*, I would gladly haue for instance, when, and where there was anie such Bishoppe & For prooffe thereof, hee alleageth nothing else, but his

owne doubtfull coniecture, saying : *Perhaps Iulian, the tenth Bishop of Alexandria, was the first of that sort.* And againe: *It seemeth to me that this was Ieroms meaning, that the first ruling Bishop was Dionysius, the thirteenth Bishop of Alexandria.* And againe, *At Heracles it is probable there was a period of one sort of Bishops, and with Dionysius began another.* That priority of order of one Bishop ouer a parish, seemeth to haue continued from Marcusto Iulianus. And againe, *Nothing letteth vs, but that we may thinke, &c.* To which I answer: his bare & naked coniectures, and idle surmises, grounded vpon no reason nor authoritie, or prooffe, but onely vpon: *perhaps, it seemeth, it is probable, nothing letteth but that we may thinke,* are no warrant to the state to disturbe the peace, and discipline of our Church so long established, and to ouerthrow the government of Bishops, which hath continued among vs since Christian religion was first planted, and the land conuerted to the faith. And therefore to him may fitly be applied, the saying of St. Paul:

1. Tim. 1. 7 *They would be Doctours of the law, and vnderstand not what they speake, neither whereof they affirme.* It is more safe to belecue with the Church, that *Iulian* the 10, was not the first Bishop which had many Churches vnder him in title and name, but that all his nine predecessours, *Marcus, Anianus, Albinus, Cerdon, Pius, Iustus,* and the rest, had the same preheminance which hee had, and especially Saint *Marko* being an Euangelist, and the first conuerter of that people, and founder of those Churches. And that in other places, Bishoppes were set ouer many Churches before his time, because I haue instanced out of *Eusebius* already in a Bishop in Saint *Iohns* daies, which was *suprà cunctos Episcopos constitutus*, set ouer all the Bishops in that place. And it is far safer to beleue the wordes of *Eusebius*: *Alexandrinarum Ecclesiarum Episcopatum accepit, & suprà omnes Episcopos constitutus est*, hee was Bishoppe of the Churches of *Alexandria*, and, hee was set ouer all the Bishoppes, to bee vnderstoode of both title and iurisdiction, according to the interpretation, vse, and practise of all Churches, and not of bare title, without iurisdiction, rather then to subscribe to Maister

*Iacob,*

*Jacob*, his opinion, which hath nothing to ground vpon, but his owne opinion, which hath no better prooffe, then *testimonio ipso*, witnesse my owne selfe.

And, not to passe ouer with silence those foure sorts of Bishoppes whom hee condemneth as vnlawfull. *Majority*, saith he, *of ruling Bishoppes in the Diocesse, seemeth to haue begun with Dionysius, the next successor after Heraclas.* To which I answer as before. *Quaedam videntur & non sunt*, many things seeme to be otherwise then they are: among which, this his supposition is one. Againe, *Quaedam videntur paucioribus & indolioribus, quedam pluribus & sanioribus*, that may seeme so to the fewelt, and vnlarnedest, but to the most and soundest of iudgement, it seemeth otherwise, that this majority of ruling in the Diocesse, began in *Alexandria*, not with *Dionysius* which was the fourteenth, but with *S. Marke* which was the first Bishop of that place; and with the Apostles in other places: and so continued by succession from them, vntill these daies, vnlesse when their succession was interrupted by warres, or schisme, or persecution.

But to come to a Diocesan Lord Bishop, ruling by his sole power, which is indeed, the chiefe matter now in question. *Such a Bishop*, saith hee, *seemeth not to haue beens established in Ambrose, Ierom, and Augustines time.* It may be it seemeth not so to Maister *Jacob*; but it seemed so to *Zozomus*, that Saint *Ambrose* himselfe did rule like a Lord Bishoppe by his sole authority, when meeting the Emperour *Theodosius* as hee went to Church, without any consent or consultation had with other Priests, on a suddaine took him by the gowne in the sight of the people, interdicted him both from the holy communion & the Church, for the offence he had committed; and the Emperour obeyed his authority. His wordes are these: *Imperator quum Mediolanum venisset ad Ecclesiam processit vt oraret, sed quum ad ostium iam peruenisset, occurrit ei Ambrosius eius ciuitatis Episcopus: & apprehensa illius purpura in praesentia populi, siste gradum inquit, homine enim ob peccata prophanus, & manus innoxis sanguine commaculatus habetis, fas non est antiqua praesentia egerit, vel sacrum ingredi solium*

*vel ad diuinorum mysteriorum communionem admitti. Imperator libertatem sacerdotis admiratus, cogitationibus conscientiam accusantibus, regressus est pœnitentia compunctus.* The Emperour, when he came to *Milanis*, went towards the church to pray, whē he was but at the doore: *Ambrose*, the Bishop of that citie, ran to him, caught him by his purple robe in the presence of the people, cōmanded him to stay there, shewing that it was not permitted him, having defiled his hands with innocent blood, to goe into the Church, nor to be partaker of the Sacrament, before he had shewed himselfe penitent. The Emperour meruailed at the great spirit of the Bishop, his conscience pricked him, vpon his remorse, hee went backe and repented. And afterward, more plainly he saith: *Ambrosius Imperatorem insimulans, vt consentaneum est, ab Ecclesiâ arcuit, & à communione secluisit.* *Ambrose* laying to the Emperour his charge his crime which he committed, as it did bechoome him, thrust him out of the Church, & secluded him from the communion. In this Story, that action is ascribed solely vnto the Bishop: no mention is made of any other, whose consent was required. *Though soone after we doubt not* (saith Maister *Iacob*) *it tooke place in the Church.* Therefore, by his owne confession, the office of Lord Bishop, ruling by his sole authoritie, is of great antiquitie: and therefore to be preferred before the Eldership, which is but a nouelty, and neuer preuailed vntill our age, and that but in some few Chnrches.

And that I may speake something for the iustification of Bishoppes, ruling by their sole authority, *Timothy* and *Titus* were such Bishops. Maister *Iacob* replieth two manner of waies. First he saith: the Apostles did not ordeine Ministers, nor censure offenders by their sole authority, much lesse then *Timothy* and *Titus*, which were inferiour to the Apostles. For answer to his reply, which consisteth of nothing but manifest vnruthes, I do instance in *S. Peter*, which by his sole authority, censured *Ananias* & *Sapphira*, when they lied to the holy Ghost, smiting them with present death: & *St. Paul*, which alone censured *Elymas* the forcerer, whē he smote him with blindnes, for seeking to peruert the deputy frō the faith,

And

And both these censures were then in the place of excommunication, which is now the ordinarie censure of the church, And besides that Saint *Paule* by his sole authoritie excommunicated in general, all that loued not the Lord Iesus; euen vnder the time of nature, *Henoch* as *Cornelius Bertram* writeth in his booke Printed at *Geneua*, and allowed of by that church did alone: *anathema illud solenne suæ ætatis hominibus proponere quod extat Iude ver: 14 & 15.* pronounce that solemne sentence of excommunication against the men of his time, of which mention is made in *S. Iude ver. 14. & 15.* Behold the Lord commeth with thousands of his Saints to giue iudgement, &c. And so did Saint *Ambrose*, by their examples. And as for making Ministers, our Bishops doe not conferre orders alone, but assisted with other ministers which ioine with them in prayer & imposition of hands. Yet still the chiefeſt authoritie resteth in Bishops, as *S. Paule* writeth to *Titus*: For this cause I left thee in *Crete*, that thou shouldest ordaine Elders in euery citie. And to *Timothy*: lay hands suddenly on no man: by which words it appeareth that ordination, & imposition of hands belong to the Bishops principally, and to the inferiour Ministers but as assistants to the Bishop. But that it belonged to the same men to censure offenders, & rule by their sole authoritie, the places of Scripture doe make it so plaine, that it may not be denied. Rebuke not an Elder, but exhort him as a Father. Let not a widow be taken into the number vnder 60 yeares old. Refuse the younger widowes. The elders that rule wel, let thẽ be had in double honor, Obserue these things without preferring one before another, & doe nothing partially Receive no accusation against an elder, but vnder 2. or 3. witnesses. Secondly, he saith: that if these things were granted, that *Timothy* & *Titus* ruled by their sole authoritie, it would not follow that therefore our Bishops might do the like: his reason is this: For, saith he, they are not to be reckoned in the catalogue of Bishops; neither were they properly called Bishops, because they were not affixed to certaine places, but often remoued to other churches as the Apostles did. Which reason I refute by manifest text, for as much as *Timothy* was affixed to *Ephesus* as his proper charge, and so *Titus* to *Crete* as to his peculiar place, witnesseth the Apostle,

*Vide Bucerum de clauibus.*

*1. Cor. 16. 22.*

*anathema maranatha.*

*Politia Iudaica. c. 2.*

*Tit: 15.*

*1. Tim: 5. 22.*

*1. Tim: 5. 19. 11.*

*17. 19. 21.*



1. *Tim.*

1. 3.

Tit. 1. 5.

*I besought thee to abide still in Ephesus. For this cause have I left thee in Crete that thou shouldest continue there to redresse the things that remaine* But what then, though they afterward removed, and were called to other places? so are our Bishops also, and priuate pastours, oftentimes called from one congregation to another. I cannot deny, but the cannon Lawe hath determined, that Bishops shal not remove from one Bishopricke to another, without some vident cause, as when they are required by another Church, their gifts beeing thought fitter for a greater charge, and the lawe is grounded vpon the decrees of the first generall councill of *Nice*, which so concludeth: *Episcopus, Presbyter, aut diaconus, non adest transferri ab una civitate ad aliam, quia id est contra regulas, & si transferatur, mitti debet ad civitatem ubi primò ordinatus fuit.* It is against the Canons, that Bishops, Priests, Deacons, should be translated, and therefore, if any be so translated, let them be dismissed, and sent backe to the places to which they were first appointed. And, *Qui discedit ab Ecclesiâ sibi commissâ, ad aliam, excommunicatur, & reverti cogitur.* Who so removeth from one Church to another, let him be excommunicated, & forced to his first charge. But these are the ordinances of men, we find nothing in the word of God, why Bishops may not be translated, neither doth it followe that *Timothy* and *Titus* were not to be reckoned for Bishops, because they removed from one place to another.

Last of all, Patriarchal Churches (saith he) beganne sometimes before the councill of *Nice*. I answer, therefore they are of more credit then the Presbyterie, which beganne but with Maister *Cain*. And as for that Councill, it was in the pure age of the primitive Church, before corruption crept in, it was the first general councill, and therefore of greater authoritie, called by the Emperour and not by the Pope, and therefore freest from suspicion, a *Greece*, and not a *Latine* Council, therefore more sincere. And whereas it seemeth to him, that patriarchal Bishops began but sometime before the Councill of *Nice*, it seemeth to the Council it selfe, that they began long before, because the Canon it selfe speaketh in this man-

ner:



ner: *Seruetur antiqua consuetudo, ut Episcopus Alexandrinus habeat potestatem in Aegyptum, Pentapotin, Libiam, quia & Episcopo Romano parilis mos est, sic apud Antiochiam, & ceteras Ecclesias sua privilegia seruentur.* Let the ancient custome be kept, that the Bishop of *Alexandria* haue his iurisdiction ouer *Egypt, Pentapotis* and *Libia*, because the Bishop of *Rome* hath the like custome, so let the Church of *Antiochia* and other Churches keepe their priuiledges. But if patriarchicall churches be of such reuerend antiquitie, and allowed of by so venerable a counsell: that maketh much for the credite, and dignitie of Diocesan churches, which are more ancient and of lesse iurisdiction, and not so subiect to enuie, and nere vnto Papacie, as the Patriarchicall churches are. It cannot be denied, but the Fathers which were presēt in that Council, were prouincial, Diocesan, and patriarchicall Bishops, ruling by their sole authoritie. And concerning the credit of that counsell, with the other three following, which were oecumenicall, as that was *Gregory* affirmeth that their doctrine and decrees were consonant to the writings of the 4. Euangelists, and no way to be impeached. And Maister *Jacob* his owne Doctor, whom hee calleth the reuerend Maister *Whitaker*, giueth as large a testimonie of them, saying: *Et nos illorum quatuor Conciliorum saluberrimam fuisse auctoritatem planissime confitemur.* Maister *Jacob* therefore, must either denie the authoritie of his own Doctor, and of this Counsell, which no learned man will doe, or else subscribe to the state of Diocesan Bishops ruling by their sole authoritie, which hitherto he hath impugned.

Consil:  
Nicen  
1. Can. 6.

Græg. li. 1.  
epist. 4.  
Pag. 31.  
Respons:  
ad 4. Can.  
piari rationem.

## Of Cathedrall Churches.

**I**N defence of Cathedrall Churches, wee haue to alledge, *Platina* that till the time of *Dionysius* Pope of *Rome*, no other kinde of Church ministeriall was euer heard of from the beginning of the world. For, from *Adam* to *Moses* there was no Church ministeriall at all. In *Moses* his time, a Tabernacle was erected by Gods commandement, which stood in steede

of

Exed: 25.

40.

Act: 7. 44

2. Sam:

7. 6.

Act. 7. 47.

of a Church for all the land of *Iudea*, and was to be caried vp and downe, vntill the dayes of *Solomon*. But *Solomon* erected a Temple as a standing church at *Ierusalem*, to be in the place of the Tabernacle. And vntill the time of the Gospell there was no other Church for Gods people through the whole world. And that Church was more then Diocesan, or Prouinciall, for it was Nationall. After the Gospell was preached to the Gentiles, & al nations were conuerted, sundry churches ministeriall were erected, according to the number of the Bishops, so that euery Bishop had his Church after the imitation of the Iewes, which hauing but one Bishoprik, had also but one Church for that whole nation, vntill afterwarde humane politie vnder *Dionysius* the Pope deuifed parish churches, and diuided euery Bishoprik into particular constant congregations, which were but members of the Diocesan and prouinciall Churches. But saith Maister *Iacob*, *Although the Iewish Church were nationall vnder one Bishop or high Priest according to Gods ordinance, yet now vnder the Gospell, our Saniour Christ hath changed that forme of government into parochiall Churches, which are euery one a particular congregation, and euery particular congregation is a diuided body by it selfe, and of it selfe a visible Church, and being absolute of it selfe, ought to vse within it selfe proper Ecclesiasticall governments.* So then two things rest to be proued by him, first that euery particular congregation is a diuided body of it selfe, and secondly, that euery particular congregation is to vse government of it selfe without reference vnto any other about it selfe.

1. Cor. 14.

23.

The first hee would proue by this argument, There was, saith he, but one Church at *Corinth*, because the Apostle saith: *When the whole church is come together in one place, &c.* And the same may be affirmed of *Rome*, *Antioch*, *Ierusalem*, and the other cities, therefore in euery of these cities, though they were so populous, yet the beleeuers were so fewe, that they all assembled in one place. Againe saith he, *Ignatius* perswading the Church of *Philadelphias* to concorde, writeth: *I exhort you to vse one faith, one preaching, one supper of the Lord, for there is but one communion Table to*

Ignatius

ad philad:

the whole church (*HERE IN THIS CITIE*). For answer whereof I deny his argument, for a man may in the like manner write to the Citizens of *London* dwelling in *Bow* parish, when your whole Church is come together: and so to them which dwell in any other parish, though there be many other Churches in *London*, and they not diuided bodies absolute of themselves, but all subordinate vnto, and members of that Church which belongeth to the whole Diocese. And so I answer to *Ignatius* his wordes: every one of them haue one communion Table, not euery one collectiue, but distributiue, not iointly, but seuerally. But when vnto *Ignatius* his words, he addeth his owne words (*HERE IN THIS CITIE*) he dealeth not ingenuously. For these words which he alledgeth out of *Ignatius*, as he alledgeth thē, do not import, that the whole citie should haue but one Communion Table, and by a consequent but one church, but that the citie might haue many churches, and euery church his proper Communion Table, as with vs in this Citie. And againe, that there were many churches in those cities which he named, euē in the Apostles time, I haue alreadye proued, when I shewed out of *Ensebius* that not onely *Julian* the 10. did *Alexandrinorum, Ecclesiarum Episcopatum accipere*, take vpon him the gonerment of the churches of *Alexandria*, but also that Saint *Marke* did, *primus Ecclesias Alexandria constituere*, first institute many churches in *Alexandria*. And that the beleeuers were not so fewe, as that they might be assembled in one congregation, it is euident by the storie of the Acts of the Apostles, and because he nameth *Ierusalem*, I will instance in *Ierusalem*. It is written in the Acts, there were men at *Ierusalem* that feared God, of euery nation vnder heauen, which heard the Gospell preached in their owne language, and concerning the multitude of these faith Maister *Beza*, they are to be vnderstood: *Quicunque ex illis illo tempore Hierosolymis vsabantur: adeo ut non modo exteros comprehendat, qui sedes illic ut in vrbe maximā, & frequentissimā posuerunt, sed eos quoque qui studiorum, & religionis discenda causa illic ad tempus commorabantur, quorum distributa fuisse collegia interitigimus ex ijs quae narrantur* Cap. 6, verse 9. and 9.29. All strangers which at that time were resident at *Ierusalem*, that

*Enseb:  
list: l. 5. 1  
cap. 9.  
l. 2. c. 16.*

*Act. 2. 5.*

*Beza in  
annotat:  
ma. rib  
in silum  
locum.*

such a multitude comprehendeth not onely the strangers which had dwellings there, being so great and populous a cite, but also those which were students, and came thither as vniuersitie men for learning sake, which were diuided into Colledges as appeareth by the *Act. Ch: 6. 9.* Where there arose certaine of the Synagogue which are called Libertines, & Cyrenians, and of Alexandria, and of them of Silicia, & Asia, which disputed with Stephen, and *Act ch: 9. 29* where the Grecians disputed with Paule. And againe (saith he) *Oportuit tam ampliam ciuitatem ad quam etiam undique Indai tanquam ad communem Academiam suos erudiendos mittebant, in varios cetns distribui, quos apparet ex hoc loco pro nationum varietate fuisse distinctos, ut hodie Lutetia multa collegia, &c.* So spacious a cite to whom the lewes farre and wide sent their sonnes as to a common vniuersitie to be trained up, was of necessitie diuided into many Colledges, as it is now at Paris, according the diuersitie of the nations as out of this place it appeareth &c. Againe, how did they all heare the Gospel preached in their owne languages? *Narrat Apostolus varijs linguis loqui cepisse, id est modò hanc modò ità, non tamè confuse aut surrisc, sed prout b:c vel ille in varias gentes inciderrat, The Apostle sheweth that they spake diuerse languages, not confusedly like madmen, but as this or that Apostle did happen vpon this or that nation, so he spake to them in their owne language.* Therefore, at the very first there were diuerse Preachers, and seuerall congregations, speaking seuerall languages, vncapable of hearing the word preached before them al at one time, as they which be but one church or congregation. And againe, in the same chap: v *41.* there were added to the church in one day about 3000. & ver. *47.* the Lord added to the church from day to day. Yet Maister *Iacob* would haue all these, being so many thousands, & so many nations, not of one language, but speaking diuerse languages, to haue bin but one cōgregation. Neither were they first all one congregation, & then by reason of their great increase, as not able to assemble in one place, diuided themselves into many congregations, vpon the persecution of *S. Stephen*, as *Mr. Iacob* affirmeth, but they were many churches at the first, as I haue already proued, being seueral nations, and speaking seuerall languages, and those many churches were scattered as it is written; *A great persecution was raised*

raised against the church of Ierusalem, & they were scattered abroad through the regions of Iudea & Samaria. In which words the holy Ghost calleth Ierusalem but one Church, which wee haue proued to haue consisted of diuerse congregations, & because all those congregations were but one church, therefore they could not be diuided bodies absolute of themselves, &c. And, whereas Mr. Iacob obiekteth that these congregations so diuided, were not to be called churches, because they were vncertaine, and but occasionall. I answer, that so were all other churches in time of persecution, even those churches which he mentioneth out of Ignatius, for as much as al the time of Ignatius there was persecution, & long after his time, & therefore they were but occasionall, & vncertaine. But this disproueth me not, but that I do rightly alledge against him, that the beleeuers in Ierusalem were more then could be assembled in one congregation, & so in Alexandria, and other cities. Secondly, he goeth about to proue that euery congregation is a diuided body absolute in it selfe, because the Scriptures still speake of the churches as of one. *There is one Body, one Spirit, one Lord, one faith, one baptisme, &c.* *Eph. 4.4-5* To which I answer, that these words are vnderstood of Christ his vniuersal church, which is *indecussata sponsa, unica columba*, one Doue, one spouse, betroathed to one husband, one body knit and vnited to one head, which is Iesus Christ, for one head cannot haue many diuided bodies. And therefore this argumēt maketh against himselfe. The whole church is but one, & therefore parish churches are but members of that one, and not diuided bodies, for *vnitas non potest diuidi*, that which is but one cannot be diuided.

And that euery parish, or particular congregation must vse gouernment within it selfe; he taketh vpon him to proue by the wordes of our Sauour: *If thy brother trespass against thee, Mat. 18. 17. goe tell him his fault betwene thee & him alone if he heare thee, thou hast won thy brother, if he heare thee not, take with thee one or two, that by the mouth of two or three witnesses euery thing may be confirmed, if he refuse to heare them, tell it vnto the church, if he refuse to heare the church, let him be to thee as a heathen and a publican.* Out of these words (saith he) is proued that euery ordinary congregation is a proper visible Church, and a visible

Church is but one congregation, and euery such Church is indued immediately from Christ with power absolute to gouerne within it selfe, and euery member of the Church must haue a sensible and visible vse of the whole intirely together. In which wordes he ascribeth the Ecclesiasticall gouernment to the whole multitude of euery parish. Further, he diuideth this Church gouernment into these two parts, to wit, excommunication and elections, so that euery private man (be hee neuer so vnfit) should haue his free voice and consent in all excommunications and elections. For answer whereof, I denie his argument. For, besides that, in the fift page of his booke, hee affirmeth that man cannot make a societie to be a visible church, but Christ alone, and it is proued that all these parishes are the institution of men, which onely haue distinguished the bounds of Parishes, and that very vnequally, making some too large, and some too small, and so he contradicted himselfe: the multitude haue not the keyes of the Church committed vnto them, but onely the minister, where our Sauour saith to *Peter*, in the behalfe of the rest: *Tibi dabo clauis*, to thee I will giue the keyes. And to the Apostles, whose sinnes yee remit, they are remitted: and whose sinnes yee retaine, they are retained. And whereas there be two keyes of the Church, the one of the word and the Sacraments, the other of gouernment: the key of gouernment witnes Maister *Beza* himselfe, is not giuen to all ministers, much lesse to the people, but onely vnto such ministers as be magistrates of the Church, as *Timothy* and *Titus* was. For saith he: *Ecclesia interdum pro Senatu Ecclesiastico usurpatur ut infra Cap: Mat: 18. verse 17. Dic Ecclesia.* This word Church, is sometimes taken for the senate or Consistorie Ecclesiastical, as Mat: 18. 17. where our Sauour saith: *Tell the Church*, And his owne Doctor Maister *Beza* vpon this place expoundeth these wordes: *Tell the church*, more at large in his notes vpon that place, shewing that Maister *Iacobs* exposition is very absurde, and that such discipline as that the peoples consent should bee required in excommunications, is very far from the discipline receiued in *Genena*. His wordes are these: *Dic Ecclesie, spectat ad forum Ecclesiasticum*

*Mat: 16.*

*19.*

*Iob. 20, 23.*

*Beza in  
annotat:  
maior: in*

*Mat: 16.*

*Ecclesiasticū, quia versu proximo fit mentio ligandi & solvendi. Hæc potestas erat penes eos qui (archisynagogoi) vocantur Marci 5. 22. Et huius consuetudinis exemplum extat. Iohn 9. 22. & 12. 42. & 16. 2. Ut apud Iudeos idem fuisse videatur panagenus (apodynamogon genesthai) atq; apud Christianos excommunicari. Sed notandum est turpiter errare qui ex hoc confici volunt, ac singulis rebus referendum esse ad totius multitudinis ceterum. Aune enim Ecclesia nomen nusquam aliter accipi quodve ex hoc ipso loco falsum esse convincitur. Nam certè, tanquam ac Iudeis hæc dici apparet, scilicet ex eo quod addit: sit tibi sicut Ethnicus & publicanus. Sed iudicia de his rebus penes seniores fuisse apud Iudeos, nec semper cogi consuevisse totum populum eam, cum illarum rerum scriptores testantur. Et certè Christus nisi ad suorum temporum consuetudinem totum hunc sermonem accommodasset, quis enim loquenti intellexisset? Quod si quis excipiat tyrannicam fuisse illam consuetudinem, ne id quisque vere dixerit, quum Christus sic loqui non potuerit, quin eum morem ut legitimum approbaret. These words: *let the Church, belong to the Ecclesiastical court, because in the 9. verse, mentio is made of binding & loosing. For this power belonged only unto the which Mark 5. 22. were called the Rulers of the Synagogs. And we have example of this custom. Iohn 9. 22. where the Jews had ordained, that every one which confessed Christ should be excommunicated out of the Synagogue. And Iohn 12. 42. Among the chiefe Rulers, many beleened in him, but because of the Pharisees, they durst not confesse him, lest they should be cast out of the Synagogue: and Ioh. 16. 12. They shall excommunicate you, and cast you out of their Synagogues. And among the Jews, to be cast out of the Synagogue was all one, as among the Christians to be excommunicated. And, it is to be noted, that they erre filthily, which out of this place conclude: that in all matters of excommunication, the multitude must be consulted. And where they obiect, that the name of the Church is nowhere understood otherwise then for the multitude, their exposition is out of this place convicted to be false & erroneous. For our Saviour delivereth these laws of discipline to Christians, in the same manner as if he spake to the Jews, because he saith: let him be to thee as an Heathen & a Publican. But only the Magistrates among the Jews, did exercise these judgments without the consent & knowledge of the people, as all their writers do testifie.**



And surely, unlesse our Saviour had applyed his speech vnto the custome of his times, no man could haue vnderstood what he meant by these words, And, if any shall obiekt, that this custome was tyrannicall and vnlawfull, hee deliuereth an vntruth in so saying: because our Saviour could not haue spoken to christians after this maner of the lawes, vniesse he had approued this maner of excommunication among the Iewes, which was by the Magistrates, and not by the people, to haue beene also lawfull, and to be used among christians. So saith Theodor. Beza vpon this place.

And, as for popular election, which is the other part of government Ecclesiasticall, to which hee intituleth the whole multitude: let the case be put, that sometimes of fact, the people had a consent in the election of their Bishops, in time of persecution: and, when the church being not indowed with any landes or maintenance, they liued onely by charity and deuotion of the people: what prooffe hath he that it ought to be so? or that ever it was so in any settled estate? Hee saith it is plaine, the people had their free election of their Bishops in the daies of Ignatius; because in one epistle hee writeth these words: *Prepon est vniuers ecclesia sibi vniuersum sibi episcopum vniuersum*; which ignorantly he englisheth in this maner: It is meete for you, being the church of God, to choose by common consent your Bishop. First, it is well knowne, that when Ignatius liued, which was in the very infancy of the Church, there was neither any certaine maintenance for the Ministers, nor any settled estate of a Church, but all liued vpon the beneuolence of the people. Secondly, this word Church, signifieth not the people, but the Ecclesiasticall persons, as before I haue shewed you out of Mr. Beza. Thirdly, no learned man would haue translated this word (*cheirotoneo*) to choose by common consent, as he hath translated it. For, the very grammaticall signification of this word is, not to elect by suffrages, or voyces, or lifting vp of hands, as the people choose their Maiors, or Bailiffes, and ciuill officers; but consecration by imposition of hands, as all Ministers are to be consecrated, by the rule of the Scriptures. That the people should haue any voyce in elections; it is so strange a position,



non as was neuer read of in the Scriptures. For, as no man  
 may enter into the ministerie without a lawfull calling, (for  
 our Sauour had his calling from his Father, *Moses* from  
 God, *Aaron* from *Moses*, the Apostles from our Sauour,  
*Timothy & Titus*, from *S. Paul*) so we must consider in whom  
 this authority resteth, to call men to the ministry: for none  
 of these of whom I haue spoken, had any consent of the peo-  
 ple. This custome of popular election is borrowed out of  
 the Turkes Alcaron, and not of the Bible. It is saide to the  
 congregation, concerning the election of Deacons; *Looke ye  
 out 7. men of honest conuersation, &c:* by which it is iustified  
 which our law doth require, that they vpon whom the Bi-  
 shoppe shall lay hands, must bring with them sufficient testi-  
 mony of their worthinesse: but in the words following it is  
 said; *whom we may appoint to this businesse.* And afterward, verse  
 6. when they were found out, they set them before the Apo-  
 stles, and the Apostles prayed, and laide hands vpon them,  
 but not the people, as our Bishops assisted with other mini-  
 sters, without the helpe of the people, ordeine ministers with  
 vs. Therefore in their obiection out of the Acts, where they  
 alleage these English words; *When they had ordeined Elders by  
 election, in euery Church, &c:* they doe but deceiue themselues.  
 For the Greeke word is (*cheirotomo*) of (*cheir*) an hand, and  
 (*teino*) *porrigo, extendo, noteleno*, to reach, or stretch forth, or  
 lay on, not to eleuate or lift vp; so (*cheirotomia*) is not eleuati-  
 on, but imposition of hands, in Ecclesiasticall writers. These  
 words then: (*cheirotoneantes eam eis presbyterous*) is, *manuum  
 impositione consecrantes sibi ipsis presbyteros*, when by imposi-  
 tion of hands, they had consecrated Elders, or Ministers, as  
*Moses* by imposition of hands, conferred the holy Ghost  
 vpon *Iesus*, and sanctified him to be a Magistrate: and our  
 Sauour in the Gospel, by laying hands on the children, bles-  
 sed them. And thus (*cheirotomia*) is expressed more plainly by  
 another Greeke word in the Acts of the Apostles, concern-  
 ing the consecration of Deacons, to be (*epithefisis ton cheiron*)  
 imposition of hands, where the text saith: (*prosenexamenois  
 epithecan autois las cheiras*) when they had prayed, they layed  
 hands

Matth. 3.

Exod 3.

Exod. 4.

Matth. 4.

1 Tim. 1.

Tit. 1.

Act. 6.

Act. 14.

Deut. 24.

Matth. 19.

Act. 6.

hands vpon them. And *Quaker* in his Commentary vpon that place of the Acts, which before was alleaged, when they had ordeined Elders by election in euery Citie, after he hath iustified these popular elections vsed in the Church of *Tigurie*, and dispraised our manner of ordination, reuoketh himselfe, and confesseth by the word (*cheironesantes*) *magis verisimiliter hic intelligi manuum impositionem, & non incerto populo rem tam seriam committendam*: that in that place, imposition of hands is rather to be vnderstoode, then any popular election, and that a matter of so great importance as the ordination of Ministers, is not to be committed to the rude and inconstant common people.

He commeth now to his *ob. & Sol.* and obiekteth in our behalfe, as we doe our selues commonly alleage; that it cannot stand with the state of a Kingdome, that there should be a popular government of the Church. And he answereth himselfe, that it is not requisite that the government of the Church should bee answerable to the gouernement of the Realme. To which his answer I reply, that if the government of the Church be not answerable to the government of the Realme, then our assertion is true, that this popular government cannot stand with the state of a Kingdome, because the King is by the people excluded out of the Church government. With vs Bishops are the Kings Lieutenants in Ecclesiasticall causes, and all Ecclesiasticall Courts are the Kings Courts, they be held immediately vnder the King, his authority in causes Ecclesiasticall, being subalternate, and immediately subordinate vnto our Sauour Christ. Now for as much as they which hold with the lay Eldership, and popular government, doe claime their authority immediately from God, without the King, they derogate from the Kings authority in Ecclesiasticall causes, and in Church matters they hold him for no King.

Lastly, whereas we obiekt, that popular government with vs, cannot be but tumultuous: and hee answereth, that no tumults can arise by their government, considering foure circumstances. First, that it is Gods ordinance. Secondly, that

that it is to be executed by no greater multitude then a parish. Thirdly, that the Church guides being separated from the people, determine the matter and prepare it, onely the people consent with them. Fourthly, if any few be violent and unruly, the next Iustices are to keepe the peace among them. It is but an answerlesse answer. For first, that popular government is not Gods, but mans ordinance, as I have shewed. Secondly, it is apparant, that diuers parishes with vs be so populous, that they consist of many thousands, and are as large in compasse, as some Diocesse in other places. Thirdly, for the guides of the Church, priuately to agree vpon the matter, and to vrge the people, and constrain them by the authority of Iustices of peace, to yelde vnto that which they haue decreed, is as much as to make it no popular election at all, because then free consents are denied them, and all authority resteth in the guides of the Church. For, if there be no tumult, it is wholly in the power of the Church Magistrates, to conclude and establish what they list, and the people must agree to it: if there be a tumult, the Magistrates of the Church are to command the Iustices to execute what their selues would haue done: so that the people are vsed but as ciphers, and haue no liberty in themselves. So this is as good as no election.

*Of Lord Bishops, and Ecclesiasticall persons, exercising ciuill authoritie.*

THE common obiection is, that our Sauour being the chiefe Bishop, was not held for a Lord, neither had hee any outward pompe or glory in this world. To which I answer: if so be they inferre this conclusion vpon that example therefore, Bishops must not be Lords: the weaknesse of that argument will appeare by the like: for they may as well conclude against Kings; that because our Sauour being a King, yet was no Lord, had no pompe nor glorie there;

*Tu. 2.* therefore Kings must not be Lords, &c. I could answer further, that he was a Lord, and so the Apostle doth call him a  
*Eph. 4. 15.* great Lord, and the head of the Church, and the Prince of  
*Apoc. 1.* the kings of the earth: and because he is head of the Church, all Kings doe holde their Crownes vnder him. That the world did not acknowledge him for a Lorde, it was their blindnesse. Hee came to be crucified, and had the world knowne him, *non Dominum gloria crucifixissent*, they had not crucified the Lord of glory. And yet in his state of humility, hee had an honourable retinew to attend vpon him, to the number of eighty two, his twelue Apostles, and seuentie Disciples, *Iudas* was his treasurer or pursbearer, he sent *Philip* to the market to buy bread, he employed his Disciples in such seruices as to him did appertaine, as appeareth by the story of the Gospel. But thus I prooue that Bishops ought to be Lords: Our Saviour being asked whether a man might put away his wife? answereth negatively, his argument of prooofe being drawne from the law of nature, saying: *Ab initio non fuit sic*, from the beginning it was not so. Likewise the argument followeth: Bishops ought to be Lords, and Ecclesiasticall persons to exercise ciuill authority, *quoniam ab initio fuit sic*, because frō the beginning it was so. From *Adam* to *Moses* it was so, from *Moses* to our Saviour Christ & the Apostles it was so, with them it was so, and from them it hath continued so vntill this time, excepting onely the times of persecution, when the course of the Gospel was interrupted, and there was no settled state of a Church. No meruaile though in time of persecution, they were not held for Lords, for then they were not allowed to be Citizens, nor thought worthy to liue in a Common wealth. The Pagan Emperours helde them for seditious persons, troublers of the state, and of all men most worthy of death. Our question is not what then was of fact, but what ought to haue beene of right. It must not seeme strange that Saint *Iohn*, or Saint *Paul* could not be in authority vnder *Nero* & *Domitian*, nor the godly Bishops vnder the ten persecutions, seeing our Saviour was not allowed any authority vnder *Heros*, nor *Pilat*, nor *Augustus*, nor  
*Tiber*

*Tiberius*. No meruaile though *Titus* could not be held as a Lord in the Kingdome of *Creece*, seeing that neither *Iehobabaz*, being lawfully anoynted King of *Iuda*, could not reigne as a King, being taken captiue by *Pharao*, nor *Iehoiakim* nor *Sedeckias*, being oppressed by *Nebuchadnezzar*. 2. Reg. 25.  
2. Reg. 24

From *Adam* vnto *Moses*, he that was the eldest of euery familie, was both the king and the priest ouer his own family, among Gods people. So *Adam* was a king, because God gaue him absolute power ouer the whole world: he was also a priest, for hee offered sacrifice: *Caine* and *Abel* brought to him their sacrifices, that he might offer in their behalfe, they are onely saide to haue offered, as *Asa* the King, and all the people are saide to haue offered, when the Prielt did offer in their behalfe. *Henoch* seeing the children of God to fall daily from faith to infidelity, which was the cause of the deluge, published against them the sentence of excommunication, saying: *The Lord commeth*, which is the most grieuous kinde of excommunication. And *S. Paul* did borrow that form of him where he writ; *Hee that loueth not the Lord Iesus, let him be an athema marannathis, cursed untill the Lords coming*. Gen. 1.26  
Gen. 2.23  
Gen 4.3.4  
2. Chr. 15  
Iuda. v. 14  
1. Cor. 16  
Gen. 5 And *Moses* did reckon vp so long a catalogue of all the eldest sonnes descended from *Adam* before the flood, to this end, that it might appeare vnto whom from time to time the Lord committed the care of gouerning & instructing the Church. *Noah* a king, was a preacher of righteousnesse one hundred and twenty yeares before the flood, hee offered sacrifice after the flood. That *Iethro* the father in law of *Moses*, was both a prince & a priest: & likewise *Iob*, in the land of *Huz*, no learned man will deny. And that none might offer sacrifices, but the eldest and Princes of euery family, it appeareth by the writings of *Moses*, because God said, he would take the tribe of *Leui*, to be seperated for his seruice, as a redemption of all the rest of the first borne of *Israel*. 2. Pet. 2.5  
1. Pet. 2. 19  
Ex 4. 16.  
Gen 8. 20,  
Numb. 3.  
12. 12. &  
8. 16. 17. In which words, hee did but call to remembrance the time of nature, wherein the eldest were all his: that is, they were consecrated for the offering of sacrifice vnto him. When *Melchisedech* was King and Priest of *Salem*, *Abraham* also was King and Priest euer his own family. Ge. 14. 18

*Gen. 22.6* It was saide of him, *Then art a great Prince of God among vs*  
*Ge. 18.19.* And he taughtt them Gods word, he erected an altar, and offered sacrifice. To him first was committed the sacrament of  
*Ge. 22.10* circumcision, and he circumcised his sonne *Isaac*. *Isaac* his  
*Gen. 17.* heire, erected an altar, and offered sacrifice for the exercise  
*Ge. 26.24* of his faith. *Iacob* after him did the like, taught purity of religion, and how Idolls were to be abolished.

In the daies of *Moses*, vnder the time of the law, when priesthood was appropriated to one peculiar tribe of *Leui*, and the Bishoprick to one certaine family, *Moses* and *Aaron*, both being priests, *Moses* the yonger brother had the chiefe authority in ciuill businesses, *Aaron* the elder in Ecclesiasticall causes: but all supream authority was committed to these two priests, *Moses* and *Aaron*. That *Moses* was a priest, it is euident, because all the whole tribe of *Leui*, were then consecrated to holy priesthoood, whereof hee was one, hee in particular offered sacrifice, preached Gods word, consecrated *Aaron* to be an high priest, and *Eleazar* in his place when he was dead, consecrated the altar, which none could doe without sacrilege but a priest. Yet he was the supream ciuill Magistrate. And in his absence 40. daies he substituted *Aaron* the priest in his roome, to heare ciuill causes, and supply the place of a ciuill Magistrate. *Phinees* the high priest, was a Captaine in warre, and busied himselfe with secular affaires, and it pleased God so much, that the priesthoood was conferred not onely vpon him, but also his posterity. *Samuel* the Prophet, who ministred before the Lord in a linnen Ephod, was also the chiefe ciuill Magistrate, and in his own person did ride his circuit as a Iudge every yeare ouer all the land. All the daies of the Iudges, which was about two hundred ninety and nine yeares from the death of *Iosua*, vnto *Eli* the priest, there was no certaine supream ciuill magistracie in any, but in the high priests or Bishops, among the people. When the people desired a king of God, they consulted with *Samuel* in that secular business. After those 299. yeares of the Iudges, *Eli* the Bishop reigned as supream ciuill Magistrate 40. yeares: so did *Samuel* after him the space of 40. yeares.

After-

Afterward, when *Saul* was by him annointed King, yet *Samuel* ruled ioyntly with *Saul* so long as he liued, and indeed, bore the greatest sway in the realme, because *Saul* had little more then the title of a King, during the life of *Samuel*, and was to doe nothing without allowance from him.

How the Clergie among Gods people busied themselves with the affaires of the temporallie, and how much they pleased God in so doing, it appeareth by these examples, *Phinees* the Sonne of *Eleazar* the Bishoppe, was a Captaine against the *Midianites*, and *Eleazar* his selfe, ioyntly with *Moses* divided the spoyle among the Souldiers, *Eleazar* with *Iosua* divided the land of promise among the Tribes, *Phinees* the Bishop was sent Ambassador to proclaime warre against *Gad*, *Ruben*, and halfe *Manasses*, *Moses* and *Eleazar* numbred the people in the plaine of *Moab*, and *Moses*, and *Aaron* in the wildernes of *Sina*, The Priests and Leuites sounded their Trumpets, and bid the battell in the warre of *Abias* against *Ieroboam*. The Priests, ouerthrew the ciitie *Iericho*. And the godly King *Dauid* setting the Kingdome in better order then it was before, appointed 6000. Leuites to be Judges and Magistrates ouer the people. Likewise, beyond *Jordan* towards the West, 1700. both to serue God in the place of Leuites, and also to serue the King in ciuill offices pertaining to the common wealth, and also 700. he set ouer *Ruben*, *Gad*, and *Manasses* to heare and determine all causes, both ecclesiasticall and ciuill, concerning God in the Church, and the King in the common wealth.

The Kings were annointed, and confirmed in their kingdomes, by the hands of the Bishops, & ecclesiasticall persons. So *Samuel* annointed *Saul* & *Dauid*, *Sadoe* annointed *Solomon*, when *Adoniah* had proclaimed himselfe King by help of *Abiathar* the Priest: *Nathan* the Prophet said to *Dauid*: me thy seruant, & *Sadoe* the Priest, haue they not called, nor *Beniah* the son of *Ieboiada*. Then *Dauid* said: *Call me Sadoe the Priest, and Nathan the Prophet, and let them annoint and proclaime Solomon King.* *Jeremy* was condemned to death by the Priests and the Prophets. The Leuites by the commandement of *Moses* slew with the sword 3000. that committed sacrastie.

Numb. 31

6.26.

Numb:

34.17.

Iosua. 22.

13.

Numb:

26.63.64.

2. Chron:

13.

Iosua. 6.

1. P. 1: 3.

4.

1. Sam:

10.

1. Sam:

16.

1. Reg: 1.

Ier: 26.

Exod: 32.



Ex: 32. It was commanded by God, that when they went to warre,  
 Dent: 20. the Priests should go before them & exhort them to be cou-  
 Dent: 21. ragious and valiant. That if there were inquisition after mur-  
 19. ther, the Priests should come forth, and by their word the  
 1. Sam. 15 cause should be tryed. *Samuel* valiantly slewe *Agag* the King  
 of the *Amalakites*, whom *Saul* the King for foolish pittie  
 could not find in his heart to smite.

2. Chron: Godly *Iosephat* in his reformation of the Church and com-  
 mon wealth, appointed Iudges in euery citie throughout the  
 land, as it appeareth, verse 5. And what kinde of men these  
 Iudges were, it appeareth in the 8. verse following. In *Ierusa-*  
*lem*, as also in other cities, he appointed Iuges out of the Prin-  
 ces of euery family, and the Priests and Leuites which were  
 to heare both ciuil and Ecclesiastical causes, (and so doth *Tre-*  
*melius* expound it according to the truth of the *Hebrew* text)  
 and at *Ierusalem* which was the chamber of the Kingdome,  
 there was established by him the highest bench of iustice, vnto  
 which, as vnto the highest court, it was lawfull to appeale  
 from all inferiour Courts and Iudges, euen as it is now with  
 the *Kings Bench*, and the high commission Court at *London*.  
 And among these Iudges who were to take place before o-  
 ther, it is explaned in the 11. verse of that chapter, namely, in  
 ecclesiasticall causes, ecclesiasticall men: in temporall causes,  
 temporal men: but so that in euery ciuil court of Iustice there  
 should be some Priests and Leuites in Commision.

Dent: 17. Moreouer the Lord saith: *If there arise a matter too hard for*  
 8. *thee in iudgement, betwene blood, and blood: plea, and plea: plague,*  
*and plague: in the matters of controuersie within thy gates, then*  
*shalt thou arise, and goe vnto the place which the Lord thy God shal*  
*choose, and thou shalt come to the Priests of the Leuites, and to the*  
*Iudge that shal be in those dayes, and aske, and they shal shew thee the*  
*sentence of iudgement; & thou shalt doe according to the thing which*  
*they of that place (which the Lord hath chosen) shal shewe thee, &c.*  
*and that man which wil doe presumptuously, not hearkening to the*  
*Priest which standeth before the Lord thy God to minister there,*  
*and the Iudge, that man shal dye, and thou shalt take away euill from*  
*Israel, so all the people shal heare, and feare, and doe no more pre-*  
*sumptuously.* As

As for *Ezra* the Priest, he had authoritie from *Artaxerxes* the King of *Persia*, to order all matters whatsoeuer, spiritual, and temporall: concerning the returne of the people out of captiuitie, he ordered both the Princes and the people, Priests and Leuites, he appointed al the Iudges in the land, that who-soeuer would not doe according to the Lawe of God, and the Kings Lawe, should haue iudgement without delay, whether it were vnto death, or banishment, or confiscation of goods, or imprisonment, And there was by *Ezra* set downe the whole platforme of the ciuill estate of the common wealth. Againe, he gathered together the Princes, and all the Clergy, proclaimed a fast, humbled them before God, that hee would guide them in their iourney, beeing ashamed to aske of *Artaxerxes* an Army of horsemen to helpe them, because he had saide before, that their trust was in God alone. In the 10, Chapter hee causeth all, as well temporall as spirituall, to swear that they would put away their strange wiues, caused a proclamation to goe out through *Juda* and *Ierusalem*, to assemble in *Ierusalem* within three dayes in paine of confiscation of their goods.

How afterward the *Maccabees*, being Gods seruants, held both the Priesthood and the Kingdome among the *Iewes* being Gods people, and that without impeachmenr, the learned know very well, and that they continued both high Priests and also Kings vntil the land was conquered by the Romans, and the ciuill gouernment committed vnto the family of the Herods, vntil the comming of our Sauour Christ, who translated both the kingdome and the Priesthood of right vnto himselfe.

And, whereas some men doe obiekt against these examples by me alledged for confirmation of spirituall mens authoritie in temporal causes among Gods people; That when our Sauour Christ was to bee arrayned, they brought him from the high Priest, to the iudgement seate of *Pilate* a temporall Iudge, and saide to *Pilate*, verse 31. *It is not lawfull for vs to put any man to death.* I answere, first the Priest in particular did not say these wordes: *It is not lawfull for vs to put any man to death*, but the *Iewes* in generally, not to the preiudice of Priests onely;

onely but of the whole nation of the Iewes. Secondly, they speake not these wordes, as if the Iewes had of right from God no authoritie to put mē to death. For *Pilate* himself doth confesse, that they had right in themselves, where he saith: *Take him, and indge him according to your owne lawe.* But these wordes are to be vnderstood, that according to the Lawes of *Herod* a stranger, and of the Romans which made them tributary, and by force tooke from them all power of life & death, not onely from the Priests, but also from the whole nation, 40. yeares before that time, as Maister *Beza* hath well obserued, it was not lawfull for them to put any man to death. Thirdly, if the Iewes had had all their authoritie in their hands without controlment, yet it appeareth by the 28. verse of that chapter, that the Priests at that time would not be present at that iudgement where sēence of death was to be pronounced, because the feast of *Easter* was at hand, and so doing they should haue made themselves vncleane, and by a consequent disinabled themselves from executing their office at that solemnitie.

Thus you haue heard proued out of the holy Scriptures, that among Gods people, in that kingdome which was gouerned according to Gods own lawes, euen then when it was reformed by godly kings, there was no bench of Iustice for hearing and ending of ciuill causes, vpon which Priests and Leuites did not sit as Iudges and Iustices. Therefore I demand other sound reasons, or places of Scripture, to proue why it should not so continue among vs which are also Gods people, especially our Ecclesiasticall persons being more honourable vnder the Gospel, then they were vnder the law?

*Lancelot* I confesse that the *Popes* lawes haue decreed the contrarie, but  
*institut:* it is not fit that wee which are a reformed Church, and haue  
*suris can:* long since abandoned the *Popes* authoritie, should nowe for-  
*l 1. Tu: 4.* sake God, and the examples of the holy Bible to followe the  
*Concil:* *Pope* and his Canons. The *Popes* lawe saith: *Laici sunt quibus*  
*La: 31.* *licet temporalia possidere, vixere, ducere, causas agere, inter virum*  
*paris 1.* *& virum indicare, Clerici qui diuinis officijs mancipati sunt, & quos*  
*can: 12.* *ab omni strepsu cessare conuenit.* Lay men are they to whom it

is lawful to haue temporal possessions, to marie wiues, handle causes and controuerfies in Law, to iudge betweene man, and man: but as for Clergy men, their state and condition is otherwise, they are so deuoted and mancipated to the seruice of God, that they must not intermeddle with such worldly troubles. Some of our brethren giue this answerles answer: that arguments drawn from the state of the Ministerie in the olde Testament, to that which is vnder the Gospell, doe not holde, that we must not followe examples of the olde Testament in Church government, and that therefore the argument doth not followe, that because Bishoppes in the olde Testament were Lords, and of the Kings Counsell in the highest place, and inferiour Ministers were ciuill Magistrates, therefore vnder the Gospell it may be so, although what should hinder, they cannot shewe. But that I may followe them in that course of disputation: They say wee must not followe the examples of the olde Testament in Church government, and that therefore the argument doth not followe: Bishops in the olde Testament were Lords, and Kings Counsellors, and inferiour Ministers were ciuill Magistrates, therefore vnder the Gospell they must be so. To whō I alledge, that by the like reason, these arguments which Bishop *Iuell*, and the learned men of the reformed churches haue vrged against the *Popes* authoritie, and for the vpholding of Princes cannot follow, when they conclude in this manner: *Solomon* deposed *Abiathar* the Priest for committing high Treason, and placed *Sadoc* in his roome, therefore vnder the Gospell Christian Kings may punish their Ministers for high Treason: *Ezechias* reformed the Church, *Iosias* reade the Lawe before the Priestes in the house of the Lord, and commanded *Hethias* the high Priest, and the Priestes of the second order, to bring forth of the Temple all the vessells made for *Baal*, put downe Idolls, <sup>1. Reg: 2.</sup> slewe the idolatrous Priestes; therefore Christian Kings <sup>2. Reg: 18.</sup> may put downe idolatrie, and reforme the Church: You see therefore the weakenes, and great vn sufficiency of this answer.

Againe, why doe the Lawes of *Genena* punish adulterie with death after the example of the olde Testament, and why doe our brethren, which stand for the reformation, labour that the same punishment may bee inflicted vpon adulterers with vs, vrging vs with the authoritie of that Law, if so be that they will holde that the Lawes of the old Testament may not preuaile vnder the Gospell? In their simplicitie and want of iudgement, they shape this answere, as if it were the Trumphet to blowe downe *Iericho*, *Dauids* sling to kill *Goliath*, *Sampsons* iawe-bone to slay a thousand Philistines, that the ceremoniall Lawe is abolished, whereas before I haue shewed, that this is not ceremoniall, but politicall, and that the Priesthood is abolished, whereas onely that which is ceremonicall, concerning the Priests office is abolished, but that which is moral indureth to the end. And againe, a Minister of the Gospell may with more conueniencie be a ciuill Magistrate, then the Priests vnder the Lawe, because now the daily sacrifices, the great number of feasts, and solemnities, the infinite number of ceremonies do cease, which then procured vnto them a whole world of businesse in their Ministry, by which they had lesse vacant time to heare ciuill causes, then our Ministers haue vnder the Gospell.

*The answer to the common obiection, Luk: 22, 25.  
they that beare rule ouer them, are called gracious Lords, but ye shall not be so.*

**F**OR the opening of this text, these things are to be examined: First, whether our Sauour spake these wordes to his Apostles onely, or in the name of the Apostles to al Christians? For albeit the Apostles onely were personally present, and his apostrophe was vnto the, yet many circumstances do proue that these words doe cōcerne al Christians. For, first we find else where another speech parallel vnto this: *The*  
*Mat: 23.* Scribes and Pharisees loue the chiefe places at feasts, and to haue

haue the chiefe seates in the assemblies, and greeting in the markets, and to be called of men: *Rabbi, Rabbi*: that is, Lord, Lord: but be not yee called *Rabbi*: for one is your *Rabbi*, to wit, Christ, and all ye are brethren, &c. but he that is greatest among you, let him be your seruant. No man can iustly say, this was spoken vnto Ecclesiasticall persons onely, but also to lay men, for so the text saith: *Then Iesus spake to the multitude, and to his Disciples*, 2. In the same chapter it appeareth, that our Sauour did celebrate his last Supper immediately before he spake these wordes, but that storie being set downe more plaine by the other Enangelist, hee saide: *drinke you of this all*, *Mat: 26.* which wordes were spoken onely to his Apostles, and yet, none but they of the Church of *Rome* will so conster them, as if they were ment onely of Ecclesiasticall persons. For, euen as the Cuppe in the holy Communion, did not appertaine onely vnto the Ministerie, but also vnto the laitie; so humilitie, which is the Subiect of this speech, is not commended onely to the Apostles, but to all men. So that, if the title of Lord belong not to the Apostles, neither doth it belong vnto any other, because these wordes doe indifferently concerne all.

The second question is, whether in these wordes of our Sauour any mention is made concerning the title of Lord, or no? Surely whosoever shall say that the title of Lord is here forbidden, hee hath as little iudgement in the Greeke tongue, as the man in the Gospell, which was not able to discern men from trees. For the Greeke which is authentically, because it was written by the holy Ghost, hath no such words as gracious Lords, but *energetai* bountifull, or benefactors, or doers of good: they which bare rule ouer them are called well doers, but yee shall not be so. There cannot be one place of Scripture alledged betweene the first of *Genesis*, and the last of *The Apocalips*, to proue that Gods Ministers may not be called Lords, but some places may be alledged to proue that they are Lords. Our Sauour his selfe doth accept of that title of Lord giuen him by *Nicodemus*, when hee called him *Rabbi*, that is, my Lord. For *Rabbi*, as *Pagnin* sheweth in his

*Iob. 13. 13.* Lexicon; signifieth: *Magistrum; honorabilem, inclitum, ob multiplices quibus potest dignitates*, a Maister, an honourable person, a man that is eminent by reason of his manifold dignities, and places of honour which he holdeth. And in another place he saith, the name *Kurios* Lord, doth of right belong vnto him, *Vmeis phoneite me o didascalos, caio Kurios, cai calos logete, cimi gar*. You call me Doctor, and Lord, and ye say wel, for so I am. Furthermore, Saint *Paul* and *Silas* accepted of the same title of *Chrios* Lord, when it was given them by the keeper of the prison, when hee fell down before them, and saide: *Kurios* Lords, *what must I doe to be saved?* to whom they answered: *beleeue in the Lord Iesus, and thou shalt be saved*. And a greater title then Lord is given to Gods Ministers in his owne word, they are called Gods. For that of the Prophet: *God standeth in the assemblée of Gods, and I ban: saide ye are Gods*, meaning of Princes and Iudges, our Sauour his selfe expoundeth of Ministers. For, when the Iewes saide to him: *For thy good works wee stone thee not: but for blasphemie, and that thou being a man, makest thy selfe God*. Iesus answered them: *Is it not written in your Lawe, I saide yee are Gods? if hee call them Gods vnto whom the word of God is giuen, and the Scripture cannot be broken, say yee of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I sayd: I am the Sonne of God?* You see how in the whole course of the Scripture the Minister and the Magistrate goe together, both of them are Gods annointed, both called Gods, because they represent the person of God vpon earth: both Lords, because they be the deputies and Leiftenants of him that is the Lord of Lords: to the ciuill Magistrate is especially committed the temporall sword, - to the Minister the dispensation of the word. And you see here the reason plainly expressed, why our Sauour calleth Ministers Gods, because vnto them the word of God was giuen, and the same word which was committed to the ministers vnder the law, is committed more abundantly to the ministers of the Gospel, and must continue with them to the worldes end. The king is called *Poimau*, shepherd, so is the minister, & in the originall tongues, *pasce*, & *regere*.

*Act. 16. 30*

*Psal. 82. 6.*

*Iob. 10.*

33.

*Psa. 22.*



regere, to feede and to gouerne is all one And that the English translation is corrupt, where it hath; *ye shall not be called gracious Lords*: it appeareth, not onely by the originall, but also by the analogy of faith : because according to faith, Bishops may be Lords, as I haue shewed, and then much more gracious Lords: for else they were gracelesse Lords. For this word grace, according to the Scriptures, is taken actiue for the loue and fauour of the superiour, which hee vouchsafeth the inferiour. So the Apostle saith: *By the grace of God, I am what I am*: or else passiuely, for any good parts & gifts in the inferiour, by which he is respected of his superiour. So the Virgin *Mary* was ful of grace, the child *Iesus* grew in grace: they all meruailed at the wordes of grace which proceeded out of his mouth, wee are freely iustified through his grace; if of grace, then not of works; we are saued by grace through faith. To euery one of vs is giuen grace, according to the measure of the gift of Christ. Do not neglect the grace which is conferred on thee by imposition of hands. Let euery man as hee hath receiued grace, minister the same one to another.

1. Cor. 15.

Luk. 1.

Luk. 2.

Luk. 4.

Rom. 3.

Tit. 3.

Eph. 4.

1. Tim. 4.

1. Pet. 4.

Eph. 2.

Thirdly, that wee may come to the true exposition of these wordes: *There arose a controuersie among them, who should seeme to be the greatest, &c.* In which story, are two things to be obserued: their example of ambition, which did strue for superiority, and our Saviour, his doctrine of humility, teaching, that such ambition is found among the Gentiles, and ought not to bee among Christians. The Kings of the Nations, saith hee, reigne over them : that is, ouer the Nations which are vnder them, and that by oppression, as Saint *Chrysostome*, and *Muscivus* haue expounded it, not according to iustice, as Gods word willeth them to doe, but after their own sensuall lusts and fleshly desires, and they are called (*energetai*) doers of good, as the *Ptolomes* King of *Egypt*, two of them did surname their own selues, albeit they were not doers of good, but of euill, and oppressors of their subiect. Concerning the applicatiō of this to christians, he saith *you shall not be called so*: that is, you shall not reigne as kings, but

1. Cor. 4.

12. 13.

AEL. 10. 38

uerne as subiects, not tyrannically, but iustly, you shall not be called doers of good, but (*sacerdotes*) euill doers; and malefactours, although ye doe good, as the Apostle speaketh; *Wee are reuiled, and yet we blesse, wee are persecuted, and wee suffer, we are euill spoken of, and we pray.* It is your dutie to doe good,

as it is said of our Sauionr (*dielthen emergeton*) he went about doing good : yet you shall not haue the due praise of your well doing, as our Sauiour himselfe was called Belzebub, a glutton, a drunkard, *Iohn* the Baptist an hypocrit, all the Apostles seditious men, &c: notwithstanding they were all doers of good. So then, in this place is not forbidden honour and authority, but ambitious seeking of it, as when they stroue, and vniust vsing of it, as the Kings of the Nations did: as when he saith; *The Scribes and Pharisees loue the chiefest*

Mat. 23. 8

In annot.

maioribus.

*places, &c: and to be called Rabb, &c:* Maister *Beza* vpon that text, saith; The title of Rabbi, was giuen to such as were Doctors in the Chaldean vniuersities, as also which in *Iudea* by imposition of hands, were declared to be the wise men of the land, as also it was a title giuen to those noble and wise men which were counsellors to King *Dauid*. And saith hee; *When our Sauiour forbiddeth them: be not ye called Rabbi, for one is your Doctour, to wit, Christ, &c: Ne vocemini, id est, ne ambiatis, neq; enim vetat Christus ne suum honorem exhibeamus magistratum, vel doctorem, sed ambitionem damnat, vt declarat August: ser: de verbis Domini ex Matthai. 11. Be not you called Rabbi: that is, doe not you ambitiously seeke after that title; for otherwise our Sauiour doth not forbid vs to giue due honour to the Magistrate and Doctour, but onely he forbiddeth the ambitious seeking after such honour, as appeareth by Saint *Augustine*, his exposition. *One is our Doctour*, that is, the chief pastour, the fountaine of all knowledge, according to that of*

Esa. 54. 13

the Prophet: *And all thy children shall be taught of the Lord, Call no man your father* : that is, nourish no man in his ambition, which glorieth in such titles, *respicit enim Iudeorum consuetudinem, apud quos non modo Aboth, id est patres, sed & Abothenu, id est patres nostri, salutabantur Rabbini:* he hath reference to the custome of the Iewes, among whom the Rabbines would

not

not be contented to be called fathers, but our fathers. Ye are brethren, that is, beate downe the pride of them which exalt themselves about their brethren. For otherwise it is lawfull to call them fathers which are fathers. So the King of *Israel* called *Elisew* his father: and Saint *Paul* will haue an elder to bee rebuked as a father, and hee calleth himselfe a father of them whom he hath instructed in the word. As for the Apostles, they did not exercise ciuill iurisdiction, according to forme of humane lawes, as Magistrates in Courts of iustice vse to doe, partly because they being to trauell through the world, had no certaine abiding place, and partly because Iudges and Iustices are subordinate vnto Kings & Princes, and haue their commission from them, as our Sauour speaketh: *Quis me constituit Iudicem?* who hath appointed mee to be a Iudge ouer you? But all Kings & Princes were at that time infidells, and therefore would not call them to such offices, which if they had been called vnto, they might lawfully haue executed. And yet it may be iustified, that Saint *Peter* executed ciuill iustice vpon *Saphira*, when hee pronounced sentence of death against her, saying: *Behold, the feete of them which haue buried thy husband, are at the doore, and shal carry thee out*; and Saint *Paul* vpon *Elymas*, when hee pronounced sentence of deprivation of his sight, saying: *Thou shalt be blinde, and not see the Sunne for a season*: although outward forme of proceeding was wanting; like to that example of *Dauid* a King which said of the man which brought tydings of *Sauls* death, without any further processe or course of law: *Goe, fall vpon him*; and he smote him that he died: and of *Samuel* which tooke *Agag*, & hewed him in peeces: and of *Ioiada* the priest, which when *Athalia* the Queene in the Temple cried; treason, treason, without any iudicall examination, or kinde of proceeding, commanded the Captaines immediately to carry her out and kill her.

And that these things may not seeme strange, the Apostle Saint *Paul*, and the Prophet *Esay* foretolde so much. For the Apostle writeth in this manner: *Hee hath made vs able Ministers of the new Testament, not of the letter, but of the spirit, for the letter*

2. Reg.. 6.

21.

1 Tim. 5.

1. Cor. 4.

15.

Luk. 12. 14

Act. 5. 9.

Act. 13.

2. Sam. 1.

15.

1. Sam. 19.

33.

2. Reg. 11.

15.

2. Cor. 3. 6

*letter killeth, but the spirit giueth life.* If then the ministration of death, written with letters, and ingrauen in stone was glorious, so that the children of *Israel* were not able to beholde *Moses* his face, for the glory of his countenance, which glory is done away, how shall not the ministration of the spirit be more glorious? For, if the ministry of condemnation was glorious, much more doth the ministration of righteousness exceede in glory: for if that which should bee abolished was glorious, much more shall that which remaineth bee glorious. In which wordes are to be obserued two things: the anti helis or contrariety, betweene the Ministers of both the Testaments, and then the correspondency and agreement betweene them both: that is, wherein they consent, & wherein they dissent. They disagree in these points, *the letter and the spirit, death and life, condemnation and righteousness, that which was to be abolished, and that which is to abide vntill the end of the world*: and yet both agree in glorie, but the spirit excelleth the letter, life death, righteousness, condemnation, that which is that which is not. Therefore the ministerie of the Gospel by an argument, *a minori ad maius*, is also glorious, and by so much more glorious then the ministerie of the law, by how much it is more excellent then the law. The question is now, what is meant by glory? And because men may be resolu'd of that point, the text it selfe doth make it plaine, it was outward. The children of *Israel* could not behold *Moses* his face, for the glory of his countenance. After he had talked with God, the skin of his face shone so bright, that they were afraid to come neare him. And that sheweth what is meant by the glory of God which *Moses* desired to see, when answer was made, hee should see his backe parts only, but not his face. And it is shewed by example, how our glorified bodies shall looke after the resurrection, when the face of our Saviour being transfigured, did shine like the Sunne. The Lord said to *Moses*: *Thou shalt make holy garments for thy brother Aaron, glorious & beautifull, of gold, blew silke, purple, &c.* The holiness of his garments consisted in this, that they were

Exod. 34.

Exod. 33.

Matth. 17

Exod. 8.

were consecrated to an holy use, they were for the priest to weare in his ministracion, the glory of them is specified to be the outward beauty, that they were of gold, silk, purple, &c. *Mat 6.* Solomon in his glory was not like a lily in the field, but when in Solomons glory consisted, no man is ignorant: that is, in his outward pompe, riches, seruice, honourable retinew, the edifice of his Temple, the world did admire him. So it is plaine, that the priesthoode of Israel, the glory of it consisted in the riches of the Temple, the large possessions of the Levites, their authority and worldly reputation, the high Priest being next in place of honour vnto the king. But how the ministry of the Gospel should exceede them in glory; the Prophets haue foretolde, and especialie *Esa.*, where he saith: *Esa. 60.* *Thine heart shall be astonished, and enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee, the multitude of Camels shall couer thee, the Dromedaries of Midian and of Ephab, they of Sheba shall bring gold and incense, and shew forth the praise of the Lord, &c. Surely the isles shall wayte for me, and the Shippes of Tharsis, as at the beginning, that they may bring thy sonnes from farre, and their siluer, and their gold with them to the name of the Lord, and to the holy one of Israel, because he hath glorified thee. The sonnes of strangers shall build vp thy walls, and their Kings shall minister vnto thee, &c. The Nation of the Kingdome that will not serue thee, shall perish, and those Nations shall be utterly destroyed, the glory of Lebanon shall come vnto thee, the firre, the cime, the boxe, to beautifie the place of my sanctuarie, for I will glorifie the place of my feete. The sonnes of them that afflicted thee, shall come and bowe vnto thee, all they that despise thee, shall fall downe at the soles of thy feete, &c. Thou shalt sucke the milke of the Gentiles, thou shalt sucke the breasts of Kings, &c.*

That the Reader may be yet better satisfied. *Flacius Illyricus* In clauis diuideth glory to be two folde, the one of God, the other of men: and as for the glory of God, it cannot be vnderstood

1. Cor. 13

in this place, but of men onely; because hee speaketh onely of the glory of the Ministers of the olde and new Testaments, which were onely men. Againe, hee diuideth the glory of men, either into that which is eternall in heaven; or temporall vpon the earth; but the latter onely is vnderstood, because it is the glory of the ministry, which ministry is temporall, and must cease after this life, euen as also then faith and hope must cease, onely loue must indure. Thirdly, he diuideth this temporall glory of men, into *gloriam fame & bonitatis rei*; the glory of wordes, and of matter and substance, the glory of wordes or fame, which consisteth in the fame and good report of other men, which is chiefly in them which doe glorifie vs, and not in our selues which are glorified and magnified, but the glory which is not in wordes, but substance, which indeed is the cause why men doe praise and magnifie vs, is our riches, honour, authority, all outward ornaments, which stirre vp the outward senses, and mens affections, to admiration of our persons, places, and callings, is onely to be vnderstood in this place, as appeareth by these reasons. First, the glory of fame is defined by *Hyri-ous*, and also by *Melancthon*, in his common places, to be: *Approbatio conscientia nostra recte indicantis, & aliorum recte indicantium*: The testimony of a good conscience, approuing vs that we haue walked sincerely, and the report of other men, consenting in iudgement with vs, that wee haue so walked. But in that sense, wee cannot be more glorious then *Aaron* and *Moses*, and the Priestes of the old Testament, because they were men of as holy life as wee, and walked every way as sincerely in their calling, as wee doe in our vocation, and were as pleasing to God, and as well approoued of Gods people as we be. Secondly, it were vnworthy of the Maiesty of the holy Ghost, to play the sophister in this place, and to vse æquiocation of the word glory, as if by their glory and ours, he did not vnderstand one and the same thing: for then it were no iust comparison. For the things which be compared together, must agree in that thing in which they be

be compared: therefore, being compared in glory, they must agree in the same glory; only they must differ *secundū magis & minus*, being compared not in the positive, but in the comparative degree, one must be more glorious then another. So then, the glory of one being outward in pompe and state, the glory of the other must also be so, but in a greater measure.

Thirdly, if some men should be so ignorant as to say, that the glory of our ministry consisteth in this, that it is the ministry of the spirit, of life, of righteousness, and of that which must remaine. I answer, that cannot be, for then the glory of the ministry of the olde Testament, should consist in letters, death, condemnation, &c: but that is disproved by the text it selfe, which sheweth that these things were the subiect of that ministry, but the glory consisted in the brightness of *Moses* his face: therefore I say; spirit, life, righteousness, are the subiect of our ministry, and not the glory of it: & the cause why it ought to be so much the more glorious then the old priesthood was. Fourthly, if we consider the scope and drift of *Saint Paul* in that place, it was to magnifie himselfe, and credit his calling, that so it might not be brought into contempt, as poore and beggarly, which were inglorious. For, saith hee: *Doe wee beginne to praise our selves? Neede we as some other, an epistle of commendation?* Hee answereth: that hee needeth not to commend himselfe, hee needeth not mans commendation to credite his ministry, for as much as his calling is of sufficient credite of it selfe, and his owne person credited by it three manner of waies. First, by the *Corinthians* themselves, to whom hee did minister. Secondly, by that which was inward in his ministry, as spirit, life, righteousness. Thirdly, by that which was outward, and apparent to the eye, and that was glorie.

Now, lest any man should object out of *Saint Crysostome*, *Theophilactus*, *Aquinas*, and others, that in their interpretation of that place of *Saint Paul*, they affirme that the



glory of his ministry, was no such glory as was visible and subject to outward senses. I confesse that when Saint *Paul* wrote that epistle, it was not so of fact, although it was so of right. It could not be then outwardly glorious, by reason of the present persecution, the ministry of the Gospel being not established by Princes. Therefore the Apostle spake not so much of the glory which then was, as of that which in the peace and prosperity of the Church, should afterward be, when the world was converted. For his words are these: *Per omnes mansiones diaconia tou pneumatos estai en doxe* ? how shall not the ministrations of the spirit be more glorious? where hee speaketh in the future tence, as of a thing in due time to be performed, and not present. And therefore, where he speaketh in the present tence in the next verse; *Polio malon perissenei e diaconia tes dikaiofunes en doxe* ; much more doth the ministrations of righteousness exceede in glory, as it is a figure called *enallage temporis*, where one tense is vsed for another, as it appeared by the event (which is the best interpreter of all prophecies) when the riches, authority, and outward pompe of the Church was increased. And yet it cannot be said, that the ministry of the Gospel was without outward glory, in the extreamest poverty of the Church, for as much as the Apostles at *Ierusalem* had all the riches of the Church layed at their feete, and at their owne disposition; and when worldly promotion was most of all wanting, they had the gift of working miracles, which was a greater glory and countenance to their ministry, then any Kings or earthly meanes could giue vnto them. St. *Peter*, his shadow was more glorious and more honoured then the body and person of any Prince. Saint *Pauls* napkins and handkerchers, and such like ragges which came from his body, were of more account then the purple robes, and golde and siluer of earthly Kings. And this gift of working miracles, continued as the portion and inheritance of Christ his Ministers, vntill they obtained peace, and so were indewed with worldly possessions

Act. 5.

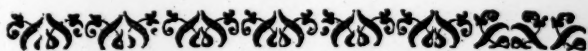
Act. 93.

possessions, and honours, which were to countenance their ministerie in the place of miracles which did cease. So that still the ministry of the Gospell was outwardly glorious and honourable, not vile, abieſt, or contemptible,

The Lord of his mercy continue the  
state of it vnto his own glory,  
to the worlds end.

Amen.

∴



AN ANSWER TO THE TREATISE  
of the Crosse in Baptisme, contracted  
into this Syllogisme.

- „ No humane ordinance becomming an idoll, may lawfully be vsed in the seruice of God.
- „ But the signe of the Crosse being an humane ordinance, is become an idoll. Therefore
- „ The signe of the Crosse may not be lawfully vsed in the seruice of God.





# OF THE SIGNE of the Crosse in Baptisme.



Or as much as wee be no plaintiues, but defendants, neither doth it belong vnto vs, as opponents to obiekt, or allege any arguments for prooffe of that truth which is already established, but onely, as respondents to answer such obiections, as are brought by our aduersaries to overthrow that hold whereof wee are possessed: we will therefore, so farre as by the Lawes of disputations we are bound, make answer to all points in particular, as they are vrged against vs. And therefore, first of all we will examine the title of the booke which is contracted into this Syllogisme.

- „ *No humane ordinance becomming an idoll may be vsed in the*
- „ *seruice of God.*
- „ *But the signe of the Crosse being an humane ordinance, is be-*
- „ *come an idoll: Therefore*
- „ *The signe of the Crosse may not bee lawfully vsed in the ser-*
- „ *uice of God,*

Because this Syllogisme is intended to be in the first figure, we wish the author had explained his meaning, in what mood it is concluded? because, as it is set downe in these English wordes, it is vncertaine whether it be in *CELARENT* or in *FERLO*, in one of them it must be, for else it is no lawfull Syllogisme. If it bee in *CELARENT*, then the

*MINOR*

**MINOR** must be vnderstood to be vniuersall affirmatiue,  
 „ and then, these wordes : *The signe of the Crosse being an hu-  
 mane ordinance is become an idoll,* and is equivalent to these : *Every  
 „ signe of the Crosse is an humane ordinance, and every signe of the  
 Crosse is become an idoll.* Which, if it be so vnderstood, then the  
**MINOR** is to be denied as vntrue. For, the visible and per-  
 manent signe of the Crosse, which appeared to *Constantine*  
 the great, by which he was conuerted to the Christian faith, *Ensb: dñ*  
 was neither an humane ordinance, because it was the worke *vinâ Const:*  
 of God, and not of men, it appeared in heauen, and not on *lib: 1. cap:*  
 earth, neither was it an idoll, because it was neither worship- *20.*  
 ped, nor shewed to that end that it should be worshipped (the  
 „ Author his selfe in his Treatise saith, *nothing is an idol, vntlesse*  
*is be worshipped*) neither was the inuisible and transient signe *Exech:*  
 of the Crosse in the Prophecie of *Ezechiel* any humane ordi- *9.4.*  
 nance because God commanded it, nor any idoll, because it  
 was not worshipped. Onely it was a marke of them which  
 were ordained to saluation, and it was to be signed in their  
 foreheads by the Priest in the Surplesse, or linnen Ephod, re-  
 sembling the blood of the paschal Lambe which was sprink- *Exod: 12.*  
 led vpon the dore cheekes in *Egypt* by the Angell, which was  
 to passe over the houses so marked, and to saue them from  
 death which were in the houses so marked. And that in *Saint*  
*Iohns* reuelation was but a resemblance of them both, where  
 the elect had *the seale of the liuing God in their forehead.* This *Apos: 7.4.*  
 signe in *Ezechiel*, was the signe of the Crosse, because it was  
 the Hebrew character, *T AV*, which letter as it is now prin-  
 ted in the Alphabet, resembleth the Gallowes, or instrument  
 of execution of thieues and murtherers. But, as *Saint Hieron*  
 sheweth: when this prophesie was first written, the Iewes ha-  
 uing then the same letters which the *Samaritans* had, accord- *Hieron: in*  
 ing as they were deuised by *Moses*, the Hebrew *T AV* was *Ezech: 9.*  
 of the same forme which the Greeke *T AV* is of at this day,  
 which is such a Crosse in forme, as that which was, „ *αυαμνη-  
 δι,* the Altar of the world, vpon which our Saviour Christ  
 was crucified. And that afterward it was changed into this  
 ordinary forme of Gallowes by *Ereus*, after the captiuitie,  
 which

which altered all the letters in the Alphabet into this forme which is now used in all Hebrew impressions, that the letters of the beleeuing Iewes might differ from the letters of the vnbeleeuing *Samaritans*. The signe of the crosse in the foreheads of the elect was as especiall in the dayes of *Ezechiel*, as the marke of the liuing God in their foreheads, in *Saint Iohns* reuelation, & the sprinkling of the dore-cheekes in the dayes of *Moses*, and did outwardly shewe that none

*Matth. 20.* „ me, which was calice auaritudinis, and baptisimus sanguinis, and  
23. „ crucis, the cup of bitternes, and baptisme of blood and martir-

dome, of the Crosse & tribulation. Now, the Christians in the infancie of the Church, did signe themselves with this *TAU*

„ or signe of the Crosse, in ea parte ubi est signum pudoris ut non

*De verbis apostoli* „ pueret eos crucifixi, as *Saint Augustine* witnesseth, in their  
very foreheads, to testifie their profession, in imitation of the

*Ser: 8.* examples of the holy Scriptures which I haue recited, as the

*De cathedr- rudibus, cap: 20.* same *Saint Augustine* witnesseth, and that before popery had crept into the Church, witness *Tertullian*, which liued within two hundred yeares after our Sauour. And in the imitation

of these examples, the signe of the crosse is continued among vs, to bee signed vpon the foreheads of them which are baptized, and that without any worship or diuine honour done vnto it, therefore it is no idoll.

But if this Syllogisme be in *FERIO*, as according to the rules of Logick it ought to be, because it is an indefinite proposition in matter contingent, then is the *MINOR* particular, and likewise the conclusion, and then it is all one, as if

„ he had saide: Some signe of the Crosse is an humane ordinance,  
„ and some signe of the Crosse is become an idoll, therefore some  
„ signe of the Crosse is not to be used in Gods seruice. And then

we grant both the proposition & the conclusion, as no disadvantage vnto vs, because he concludeth nothing against vs. For our signe is neither that which man hath diuised, neither that which is worshipped (the Author his selfe doth con-  
 ,, fesse in his Treatise, *that wee doe not worshipsse the Crosse in Baptisme, nor any way make an idoll of it*). Neither can any particular conclusion ouerthrowe a generall point of doctrine, as if because one Crosse is so, therefore all Crosses should be so. A generall is not to bee concluded by a parti-  
 ,, cular, but a particular by a general. *Syllogizari non est ex par-  
 ,, ticulari.*

Hauiing answered the matter which is contingent, and the quætion which is indefinite, it followeth that we examine the forme of this syllogisme, and lay open the manifold defectes of it, to shewe how indeede it is no true syllogisme, but a fallacie, which that we may the better effect, we must first scan euery word in order, as they bee placed in the Syllogisme.

,, First of all therefore, where he saith: *No humane ordi-  
 ,, nance being become an idoll may bee used in Gods seruice.* I would knowe then whether a diuine ordinance being become an idoll may be used in Gods seruice? If it may, then the bread in the Sacrament of the Lords Supper, which is Gods ordinance being hallowed by the Priest, eleuated vpon the Altar in the Masse, adored by the people, being put in the pix, and reserved, may bee afterward broken by the hands of the Minister, and deliuered to the people in the celebration of the Sacrament of the Lords Table. I hope, to that question hee will answere negatiuely, therefore this  
 ,, caution which hee putteth in, to wit, *No humane ordinance,* is but superfluous, and might as well haue bene left out of the  
 ,, syllogisme. Nay, he might as well haue saide: *No diuine ordinance becoming an idoll, may be retained in the Church, much lesse used in diuine seruice.* John 3.  
14.

For the brasen serpent being Gods ordinance, and ordained to bee a most liuely type and figure of our S. uiour  
 Christ, when they burnt incense vnto it, was defaced Numb: 21  
9.  
2.R: 9:

by *Ezechias*, and for so doing hee was commended, to haue done vprightly in the sight of the Lord; according to all that his Father *Dauid* had done. And yet, I say, the idoll being remoued, Gods ordinance ought still to stand. The bread which is consecrated, eleuated, and adored in the Masse, is vnfit to bee taken and eaten in the Lords Supper, and yet bread is still to be vsed in that Supper without such eleuation, and adoration. And as for the brasen Serpent, here is the difference betweene that and this: Had the people ceased to burne incense vnto it, yet being broken and defaced, no other like to that was to be erect, for as much as that was but a temporall ordinance of God for that present time, when they were stung with fierie Serpents in the Wildernesse, seruing for that vse to heale them when they looked vpon it, which vertue of healing afterward ceased, but, had Serpents still stunge them, and the sight of a brasen Serpent serued still for healing of such woundes, a newe brasen serpent which was neuer worshipped, might haue beene made in the place of it which was defaced.

Secondly, I would knowe also, whether an humane ordinance being no idoll may bee used in Gods seruice? To that Maister *Jacob* answereth negatiuely, in his Booke of reformation, likewise, the Author of the Treatise of diuine worshippe, therefore this clause: *becomming an idoll*, was but idle, and might very well haue beene spared, and it standeth but in the place of a ciphre, or rather an idoll it selfe, because, as the Apostle writeth: *idolum nihil est, an idoll is nothing*, and this also standeth for nothing. Let the framer therefore of this syllogisme speake whether hee meaneth: in *sensu diuiso*, because it is an humane ordinance? or because it is an idoll? or else, because ioyned both together, in *sensu coniuncto*, it is both an humane ordinance and an idoll, it is vnfit for Gods seruice? If hee make it a sufficient reason why the signe of the Crosse should bee crossed out of the seruice Booke, *Uel eo nomine*, because it was an humane ordinance, then hee might haue spared to make mention of an idoll, if he meane *eò nomine*, because it was an idoll, then

might

1. Cor.

84.



might hee haue spared to speake of humane ordinance, as  
 „ wordes idlylly put in. *Frustra fit per plura quod aqñ bene  
 „ fieri potest per pauciora.* If yee meane an humane ordinance  
 might haue bene vsed, so it were not become an idoll, or an  
 idoll, had it not bene an humane ordinance, or otherwise, if  
 he ment none of them both, then these two were not well  
 ioyned together in this syllogisme. But, as for our signe of  
 the Crosse, with which we signe infants in Baptisme, wee doe  
 not in so doing imitate the examples of men, but the holy  
 Scripture, and so denye it to bee an humane ordinance, wee  
 adore it not outwardly with the body, nor inwardly in our  
 mindes, and therefore wee denie it to be an idoll (for still I  
 builde vppon that ground of the Author of this syllogisme,  
 „ *that nothing is an idoll vlesse it be worshipped*) therefore, no  
 worship, no idoll. And therefore notwithstanding this syl-  
 lagisme, nothing hindereth but that it may bee vsed in the  
 Sacrament of Baptisme, which is a part of GODS ser-  
 uice.

Thirdly, the argument doth not followe, that because the  
 bread which is adored by the Papists, is become an idoll,  
 therefore the bread which is not adored by vs is an idoll, be-  
 cause the Sunne and Moone were as Gods to the hea-  
 thens which worshipped them, therefore they are Gods to vs  
 which vouchsafe them no worship, because *Gedeons Ephod*  
 was an idoll to them which worshipped it, being hung vp in *Iud: 8.*  
*Ophra*, therefore that *Ephod* which the Priest did weare in *27.*  
*Solomons Temple* and not worship, was an idoll in *Ierusalem*,  
 because the altars which were erected for sacrifice in the high  
 places, & that vpon which *Iereboam* offred incense, were mo- *1. Reg:*  
 numents of idolatry, therefore the altar which the two tribes *13. 1.*  
 of *Ruben, Gad*, and halfe *Manasses*, erected to be a witnesse be- *Ioſua 22.*  
 tweene themſelues and the other tribes, vpon which no sacri- *10.*  
 fice nor incense was offred, nor intended to be offred, should  
 also beheld for a monument of idolatry, because the name  
 of Iesus was abused and vainely taken by the coniurers, it  
 might not be lawfully vsed by the Apostles: so the argument *Act: 19.*  
 doth not followe, that because the signe of the Crosse is an *13.*

idoll to the Papists which worship it, therefore it should be an idoll to vs which worship it not. The Author his selfe, as  
 ,, before I haue shewed, saith *nothing is an idoll but quatenus it is worshipped*: and againe, hee freeth vs from the crime of idolatry, saying that *our Church ascribeth no worship vnto it*, therefore hee doth not iustly call it by the name of an idoll; and apply it vnto vs. Their abuse cannot disanull our lawfull vse, and whatsoeuer may by them bee abused, may by vs bee lawfully vsed, therefore their superstition cannot make a nullitie of our sincere and true deuotion. As the Crosse hath beene abused, so hath Gods Temple beene profaned in the  
*Ezechiel*: 8: dayes of *Ezechiel*, and in the dayes of our Sauour Christ, yet  
*Iob*: 2. neither of them would haue the Temple to bee suppressed. Masses haue beene saide in all our Churches, shall wee therefore be as the Brownists which refuse to come to Church to heare our diuine seruice? They are the same Churches *numero*, the Crosse is not, therefore the argument followeth *à maiori ad minus*, the Churches may bee as well remoued as the Crosse.

,, Fourthly, the signe of the Crosse he saith: *is become an idoll*, therefore he denieth it to haue beene originally an idoll  
*Ex*: 32. 4. as the golden colse was which was erected in *Horeb*, and because he denieth it to haue beene originally an idoll, he must needs ouerthrowe that first ground which hee layed in his *MINOR* proposition, where hee affirmed that it was a humane ordinance. For the Author of the booke of reformation alledging the authoritie of *Ysmaus* in his exposition vpon the second commaundement, and the Author of the treatise of diuine worship, affirme that all humane institutions in the Church are idolatry, because they impugne the second Commaundement of the first Table, and that the word of God is so perfect and all-sufficient of it selfe, that man may ordaine nothing in the Church, but all additions of men are idolatry. I conclude therefore, out of their own wordes, that if it be become an idoll, it was no humane ordinance, and if it were an humane ordinance, it could not become an idol, because it was an idol *ab initio*; frō the first institution.

*Alaister*  
*Jacob.*

tution of it. And therefore, because he saith, *it is become an idol*, he must grant, that it was God ordinance. And so I deny not but the holiest creatures in the world may become idolls by mans worshipping the. For so is the bread in the sacrament, so is the beginning of S. Iohns Gospel, *In principio erat verbum*, being hung about childrens necks, with certaine charmes of sorcery to keep the from stumbling, become an idol. And the 18. verse of the 50. Psalme: *When thou sawest a theefe, thou didst run with him*: being vsed with other circumstances by cōiurations to finde out stolen goods, which is to ascribe diuine power to these creatures. But, for as much as originally, the vse of the Crosse was lawfull, we doe retaine it in our Church as originally it was vsed: and therefore wee may iustifie the vse of it.

„ Fifthly therefore, whereas hee saith: *that which is an idoll may not be vsed in Gods seruice*: it maketh nothing against vs which haue proued the Crosse to be no idoll. Therefore, that I may lay open the manifolde imperfections of this kinde of argumentation, to shew that it is no lawfull *sylogisme*, but a flat *paralogisme*, in it I will discover foure *fallacies*. And that I may not be like them, which as it is in the prouerbe, *wil spell law, and conser logicke*, I must be forced to vse such termes as belong to the Logicians, which cannot be well expressed in English, that I may obserue the lawes of schooles. Out of the premisses which before I haue obserued. First, there is *fallacia à dicto secundum quid ad dictum simpliciter*, quia in conclusione falso id tribuitur rei simpliciter considerate, quod in premissis tributum fuit aliquâ conditione, seu determinatione & circumstantiâ, as *Aberzon* speaketh: In the conclusion, the signe of the Crosse is condemned as simply vnlawfull, being simply considered without any respect of worship, which in the premisses is not vnderstood but vpon circumstances, and conditions of diuine worship to be ascribed vnto it.

Secendly, it is a *paralogisme*, called *ignoratio Elenchi*, the ignorance of that fallacy, *quia non est idem respectus, res non intelligitur ad idem secundum idem similiter & eodem tempore*: there is

not one and the selfe same respect, but diuers, the thing is not alike, but diuersly vnderstoode, it is not referred to one and the same things, according to the same, after the same maner, and at the same time, but all these circumstances are different one from another.

„ Thirdly, it is *fallacia nō causa pro can: a*, such a fallacy wherein that is taken for a cause, which is no cause: the abuse of them which worship it, is here alleaged for a cause why it may not be lawfully vsed amōg vs, which their abuse is no cause at al.

„ Fourthly, it is *fallacia accidentis*, a fallacy by reason of the accident which is included in that which belongeth onely vnto the substance, and ought to bee vnderstood without any such accident. For he draweth his argument from the euent, which was meere accidentall vnto the Crosse, vnto „ the nature of the Crosse it selfe, as *idolum fit, ergo verè idolum est*. It is among some vsed as an idoll, therefore properly, and originally the thing it selfe is an idoll. They doe „ „ *præteritis accidentibus aut euentis ad præsentiam rei argumentari*; draw their arguments from the accidental euents which are passed, vnto the thing as among vs it is now vsed: as for example, because the signe of the Crosse was worshipped in the time of ignorance and superstition among Papists, that therefore it is now worshipped among the Protestants, after the reformation of the Church.

To leaue the title of the booke, and come to the tract it selfe. For prooffe of the *MAIOR*, hee alleageth Saint *Iohns* „ authority, *Babes, keepe your selues from idolls*: as if that were a good argument; we must keepe our selues from idolls, therefore wee may not make the signe of the Crosse in Baptisme: „ which before I haue shewed to be no idoll, which is but „ „ *petitio principij*, a begging of the question. But for explanation of this text of Saint *Iohn*, he vndertaketh two things: first, to set downe the definition of an idoll: and secondly, to limit vs how farre wee are to keepe our selues from idolls, and therein he presseth vs with the authority of learned *Zanche*, when his selfe refuseth not onely to stand to the authority of learned *Caluin*, „ and learned *Beza*, and learned *Peter Martyr*, but renounceth all other humane authorities, which are  
by

by vs alleaged against him, saying she will stand to no authorities, but to the canonick Scriptures.

But to come to the definition of an idoll, hee defineth it to be, *A quicquid præter Deum diuino honore colitur*, a whatsoeuer ye wil belides God, if it be worshipped with diuine worship. And he that will define an idoll to be *à quicquid*, will not refuse to say *à quidlibet*, whatsoeuer his owne idle braine shall apprehend. Hee might rather haue said with the Apostle, it is *à nihil*, then *à quicquid*, a new nothing, rather then euery thing, *Scimus quia idcirco nihil est in mundo*, saith St. Paul, <sup>1. Cor. 8. 4</sup> we know that an idoll is nothing in the world. For though in matter it be somewhat, as wood, or stone, &c: yet in forme it is nothing, because it representeth that which is not, as were the idolls of *Mercury*, *Iupiter*, and such like. And there is in it differeth from an image, which representeth that which is comprehended within the vniuersality or nature of things, as the Schoolemen call it, as the image of a man, of a lyon, and such like. But, because it pleaseth him to confound idols and images, which in nature doe differ: yet for as much as they serue for one purpose in this place, and the worship of either of them is a breach of the second commandement, we will be contented to comprehend them both in one definition. And for as much as euery definition must consist of *à Genus*, and that which is *loco differentia*, at the least, I meruaile that he doth call it *à quicquid*, and so make it *à transcendēt*, as if it were in no *prædicamēt*. For in that God saith: *Thou shalt not make: sculpsile aut simulacrum; any graven image, nor the likeness of any thing, &c: thou shalt not bow downe to it nor worship it*: by these words it is plaine, that it is in the predicament of a fiction, and out of it may be gathered this definition; that it is the workmanship of a mans hand, whether carued, painted, molton, or facioned howsoeuer by the art of man, whether in the ayre, as the signe of the Crosse *transient*, or otherwise, as the Crosse of wood which is *permanent*, representing som substance or figmē, to which we ascribe diuine power, & by a consequēt, we giue diuine honor. And whereas the author replieth, that then the worship of Angells, soules of iust

Exod. 20.

iust men, and inuisible spirits, were no idolatry. I answer, that such worshippe is a breach of the first commandment; *Non habebis Deos alienos coram me: thou shalt haue no other Gods besides mee*: as also the worshipping of the Sunne and Moone, which are the workemanthip of God, and not of men.

As for the second, where he saith: we must keep our selues both *à cultu & ab vsa idoli*, siō the worship of the idol, & also frō any other vse of it, in so much that we must not reteine it amōg vs: his own self doth clear vs that we do not *colere*, worship it. And as for the vse of it, which he saith; may be either „ *ciuill, as for story, Princes banners, coignes, or else religions*, it is an idle distinction, for it is repugnant to the nature and definition of an idoll, that it should be ciuill. Idolls are made for diuine worship, and for no other vse: therefore for Ecclesiasticall and religious vses onely, and beeing not so vsed, they are no idolls, as the author his selfe confelleth. If hee meane by the vse of idolls, the bare retaining of them in the Church without any worship, as in many Churches of the Lutherans, where the images, which hee calleth idolls, doe stand in the Temples for ornaments onely: It is easily answered, we remoued them out of our Churches, and defaced „ them long since. But he saith; that by religious vse of idolls, „ he meaneth: *when any thing of mens deuise being worshipped as „ an idoll, is vsed in the worship of God*. For answer whereof, we vse no such thing in our seruice: the Crosse which we vse in Baptisme, is not worshipped at all.

„ Yet, saith hee: *this point is farther strengthened by the commandement, which forbideth not onely to worship, but also to make „ an image ad cultum, or for religious vse*. In which words, he should doe well to see his owne weaknesse, or rather folly. I doe not deny, but as it is vnlawfull to worship it, so it is vnlawfull to make it *ad cultum*, that another should worship it, as *Demetrius* the siluer-smith and his fellowes did, which made shrines and images for *Diana*, her Temple. But, where „ as hee saith: *it is forbidē to make any similitude ad cultum, or „ for religious vse*; if he make these English words, *for religious vse*:

Pag. 11.

Act. 19.

, *use*, to be an interpretation of these Latine wordes, *ad cultum*; as if they were but the same thing: hee erreth, because there be other religious vses besides worship: but, if he vnderstand them *disiunctiue*, as they ought to be taken; that is, signifying diuers things, then he falsifieth the second commandment, which saith onely; thou shalt not make it *to bow down to it, nor worship it*: but maketh no mention of other vses; neither expressly, nor by way of implication; for the God should be contrary to himselfe, which after this commandment was giuen; yet commanded images to be made for religious vses, as the brazen Serpent, and the images which were in *Solomons* Temple, and the Cherubins vpon the mercy seate: so that these wordes; *religious vses*, are an addition of his owne vnto Gods word. And, whereas he saith; *all occasions and meanes, leading to iolatri, are forbidden*. I answer; the Crosse in Baptisme is no leading to idolatry; for as much as our doctrine concerning the vse of it, is clearly set downe; that we put no confidence in it, & our vse of it is according to our doctrine: if he vse it otherwise, it is his fault, & not ours. Our doctrine and practise is as plaine to the contrary, as that of *Ruben, Gad*, and halfe *Manasses*, concerning the altar which they erected, their doctrine explaining ther intent, & their vse of it being consonant to their doctrine, remoued all scruples & iealousie out of the minds of their brethren, which before were offended, and so concerning that point they were well satisfied, as also our brethren would be concerning this controuersie, were they as charitably minded towards vs, being Christians, as the Iewes were towards their brethren being Iewes. Therefore, where he saith; wee offend against St. *Iohns* precept, warning vs to *keepe our selues from iollis*; because we doe vse an idoll in the seruice of God. I answer as before, it is *petitio principij*, a begging of the question: for I haue shewed, how it is no idoll, and hee is greatly destitute of a *medius terminus*, to proue that conclusion which hee vndertooke to proue. If we grant all Crosses which are worshipped, to be idolls: it cannot follow, that our Crosse in Baptisme which is not worshipped, is an idoll, no more then this: that because all altars, erected for sacrifice in places prohibited of



God, were abomination, therefore the altar of which before I spake, being noted for that end, was also abominable. Neither doth he so fitly alleage for his purpose, that our Church of England in the Homily *against perill of idolatry*, iustificieth the remouing of images out of churches, which were set vp by Papiſts to be worshipped, and are worshipped, to prooue that by the same reason, the Crosse in Baptisme allowed by Protestants, should be also abrogated, which neither was appointed for worship, nor yet worshipped. Neither is that place of Saint *Augustine* alleaged against images

*August. in  
Psal. 113.*

„ which haue eyes, eares, noses, which doe *valere ad curuatum*  
„ *insalutem animum*, depraue the minde of man, which is very apt  
„ to be deluded and carried away, and also are an obiekt to the eye,  
„ very dangerous to intice and allure to idolatry: fitly applied by  
him to the signe of the Crosse, not visible, nor permanent,  
and of which, none of these things may be verified, which  
are incident to the images which haue eyes, eares, and noses.  
And for our part, we doe as much abhorre such, both images  
and image-makers, as this author doth, or as euer *Epiphanius*  
and *Tertullian* did, whom he citeth, how vnproperly focuer.

And to answer the conclusion, which so idely he infer-  
reth vpon these authorities: That, if godly fathers were so  
vehement against erecting images of Christ and Saints, euen at  
that time, before any worship was given vnto them: much more  
would they withstand it now, after men haue made idolls of them:  
and therefore hee condemneth vs for induring the idoll of the  
Crosse (as he calleth it). in the service and sacraments of God,  
and contrary to Dauids doctrine, keeping an honourable memory  
of that which the Prophet *Esay* willet vs to abandon. I say, it is  
no meruaile though they were so vehement against erecting  
of images in Churches, for we are as vehement in that cause  
as they were, and it behoued them at that time to be vehement,  
considering that the whole world then was given to  
idolatry, and in euery citie the Pagans had their Temples,  
and as they worshipped idolls in their paganisme, so they  
were prone to worshipping images after their conuersion to  
the Christian religion. And seeing they which were not

*Psal. 16.  
Esa 50, 22*

*Act. 14, 13* conuerted, were readie to offer sacrifice to *Pan* and *Barna-*  
bas

but then alieue: no doubt but they would haue worshipped their images when they were dead. But all this is vnfitly applied vnto the signe of the Crosse in Baptisme.

To come to the *MINOR*, in which he indeuoureth to proue that the Crosse is an idoll.

HE writeth for a marginall note in capitall letters, *THE PROOFE OF THE MINOR*: because in his owne conceit it is already proued, But for the prooue of it, he onely alleageth the authority of *Bellarmino, Porsimini, Hari, Costerus, Aquinas*, being Papists, which hold that the signe of the Crosse is to bee worshipped with diuine worship, and ascribe to it diuine power. And grant all this to be true, that the Papists worship the Crosse, & ascribe so much to it. I answer as before, it toucheth not our signe of the Crosse in Baptisme, which ascribe no such thing vnto it. Therefore nothing is here alleaged by him for the confirmation of the *MINOR*, which is not already by vs answered and refuted sufficiently, in the confutation of the *MAIOR*.

The author now commeth to his *Ob: & Sol:* and in our be-  
 ,, halfe objecteth, that our Crosse is *neq; numero neq; usu,*  
 ,, the same Crosse which was among the Papists, neither yet used a-  
 ,, mong vs as it was used among the. The validity of this obiection in our behalfe, wee shew to be of as great validity on our side, as it was for the tribes of *Ruben, Gad*, and halfe *Manasses* on their side, which being chalenged by their brethren for suspicio of idolatry whē they erected an altar, which as it was not *numero*, so they answered it was not *usu*, such an altar as they suspected it to be: which answer cōtented the Iews, & might as well satisfy our brethren, if they were as charitable.

But let vs examine the answer he maketh to this obiection.  
 ,, When (saith he) God commanded his people to breake downe the  
 ,, images of the heathen, and to extinguish the very name of them,  
 ,, they could not haue performed that charge, if they had burnt all  
 ,, the idolls of Canaan, and made others new of the same forme,  
 ,, though to another vse not idolatrous: for annis we discharge our

*as duties, if haniug defaced the Papiſh idolls, wee erect them new in  
 our Church, though not to worſhip; becauſe it cannot be without  
 breach of the commandment: Babes, keep your ſelues from idolls.*  
 So farre diſputeth the maker of the *ſyllogiſme*, in our behalfe.  
 But, becauſe it may be verified of vs, which was ſaide of the  
 blinde man who receiued his ſight; *etatem habet, pro ſe respon-*  
*deat*, we are old enough to answer for our ſelues; we will an-  
 ſwer our own ſelues for our ſelues, we craue no helpe of our  
 aduerſary, but we will ſhew the inefficiency of this answer  
 two maner of waies. Firſt; he hath digreſſed from his matter,  
 becauſe the ſubieſt of this diſputation is an humane ordi-  
 nance become an idoll, whereas he inſtanceth in humane ordi-  
 nances which are not become idolls, but which originally  
 were idolls; and erected by infidells to this end, that they  
 ſhould be worſhipped: for that was to the imitation of the  
 heathen people, & this is not ſo. And, according to this kinde  
 of diſputation, he might as well impoſe a neceſſity vpon vs,  
 of ſuppreſſing all our pariſh Churches, as the Browniſts do;  
 becauſe they were not onely the Popes ordinance, but alſo  
 ordeined for the celebration of the Maſſe, and ſo employed  
 from their firſt erection, vntill this late reformation of the  
 Church. For, according to Gods commandement, not onely  
 the idolls their ſelues were to bee put downe, but alſo the  
 altars, groues, and high places, where the idolatry was com-  
 mitted, and the Prieſts which did offer the ſacrifices, all they  
 being abhominable as the idoll it ſelfe. Secondly, in that he  
 taketh it *pro conſeſſo*, as a thing granted, that the Crosse is an  
 idoll, it is but a begging of the queſtion, as before I haue  
 ſhewed; becauſe it is not yet proued, that the ſigne of the  
 crosse is an idol among vs: neither doth it follow, that if with  
 the Papiſts it were ſo; therefore with vs it is ſo, no more then  
 becauſe their bread in the ſacramēt is an idol, therefore ours is  
 alſo an idoll. That onely *numero* which is worſhipt is an idoll;  
 for *h* author cōfeſſeth, *where there is no worſhip, ther cā be no idol.*

That we may proceede farther. For as much as the ſigne  
 of the Crosse, like the bread in the Lords Supper, in the be-  
 ginning was free from ſuperſtition, & the abuſe of it which  
 grew after, is removed by vs, why may not the one continue

among

among vs as well as the other without any such slanderous  
 „imputation of idolatry? His answer is, *because one is an hu-*  
 „*mane ordinance, and the other diuine, as the brazen serpent which*  
 „*being an humane ordinance when it was abused, was defaced by E-*  
 „*zechias.* To which wee reply, that neither the signe of the  
 Crosse is an humane ordinance, as before wee haue shewed,  
 neither might an humane ordinance bee vsed though not an  
 idoll, by his own doctrine, neither an idoll, though at the first  
 it were a diuine ordinance, neither was that brazen serpent an  
 humane ordinance, as by the text it appeareth: For the Lord  
 said to Moses, *make thee a serpent, and set it vp for a signe, that as*  
 „*many as are bitten may looke vpon it, and liue.* So Moses made a ser- Numb: 21.8.  
 „*pent of Brasse, &c.* And, whereas he alledgeth out of Tertulli-  
 „*an: horum si legem postules scripturarum, nullam inuenies,* that we  
 haue no warrant out of the Scripture; it is to be vnderstood  
 that according to *Tertulian* we haue no expresse commande-  
 ment out of holy writ to vse the signe of the Crosse particu-  
 larly in baptisme, and therefore we hold it as a thing indiffe-  
 rent, whether it be vsed or omitted, yet we haue an example of  
 signing with the signe of the crosse out of *Ezechias* as I haue  
 alledged, to shew that man is not the first deniser of it, but that  
 man followeth gods example: so thē albeit we haue not *legem*  
 „*aut praeceptum,* a law or cōmandement to impose vpon vs the  
 vse of the crosse, yet we haue an exāple to shew that God was  
 the first author of it. And againe, *authoritas in negatiuis non va-*  
 „*let,* it followeth not that because the Scriptures make no men-  
 tion of *Melechisedech* his father, therefore hee had no father:  
 or because the Scriptures commend *Ioseph* for a iust man, and  
 make no mention of his sinnes, that therefore he had no sinnes  
 as *Rodolphus Agricola* in his *Topics* obserueth out of *S. Augustin.*  
 All things necessarie to saluation, are expressely set downe in  
 the holy Scriptures, but this is a matter indifferent, & no way  
 concerning the state of our saluation:

Now he cōmeth with his coleworts twice soddē, & repea-  
 „*reth that which he hath so often said before: that the crosse is*  
 „*become an idoll, and therefore not fit to be vsed in the seruice of le-*  
 „*hons,* which because it is but a tautology, or repetition of the  
 same thing, I refer this objection to the answer made before.

And farther, to presse vs with more vntruthes, hee al-  
 ledgeth that it is retained among vs with opinion very superstiti-  
 ons and erroneous, because in our 30. Canon ecclesiasticall, wee  
 read these words: That the child is dedicated by it, to the seruice  
 of him that dyed vpon the crosse, which (he saith) is to equal the or-  
 dinance of man, with the ordinance of God, to ascribe that vnto  
 the Crosse which is due vnto Baptisme, such an absurditie, as no  
 water can cleaue it. To which I answered: that which cannot  
 be washed away by water, may bee auoided by distinction.  
 There are two sortes of dedication to the seruice of him  
 that died vpon the Crosse, one actiue, the other significative,  
 action is due to Baptisme, but signification after the act is  
 ended, is ascribed to the signe of the Crosse, because the mini-  
 stration of Baptisme dedicateth them, and the signing of the  
 Crosse signifieth, that they are already dedicated vnto that ser-  
 uice, but there is the difference betweene the work it selfe, and  
 the declaration or testifying of the worke after it is finished,  
 when Baptisme being ended, we make a solemne declaration  
 of it vnto the people. Farther, this syllogiser saith: we vse not  
 the signe of the Crosse as Augustine, Cyprian, and Chrysostome did,  
 which vsed it to consecrate the elements, and not to crosse the chil-  
 dren, but referred that to the Bishoppes confirmation, as if wee  
 were necessarily tyed to followe their example, or as, if be-  
 cause they did that, we might not doe this, or as if because they  
 did that, therefore they did not this: or as if the signe of the  
 Crosse were not as effectual to liuing children which are mē-  
 bers of the body of Christ, as to dead elements to whom the  
 merits of the Crosse & sufferings of Christ doe no way ap-  
 pertaine: or as if it were not as lawfull for the minister to vse  
 the crosse in baptisme, as it was for the Bishop to vse it in cō-  
 firmation, or the signe were lesse effectuell in the one then in  
 the other. But, let vs examine his proofes by which he confir-  
 meth his assertion, that the Fathers vsed not the crosse in bap-  
 tisme. First he saith by way of anticipation, that this place of  
 Tertullian: *The flesh is washed, that the soule may be purged: the  
 flesh is annointed, that the soule may be consecrated: the flesh is sig-  
 ned, that the soule may be guarded, may as wel be referred to con-  
 firmation as to Baptisme.* And, I retort it againe vpon him,  
 that

*De resurs  
 aetione  
 carnis.*

that it may be as indifferently vnderstood, of baptisme as of confirmation. But saith he : *the fathers describing the forme of baptisme did make no mention of it in baptisme*. To which I answer, that the Crosse is no part of the forme or essence of baptisme, but onely the word and the element, neither is it vsed vntill the sacrament be finished, and therefore no meruaile though describing the forme of baptisme they made no mention of the Crosse, therefore this negative argument cannot ouerthrow the vse of the Crosse. And yet, that the Fathers did vse to signe them with the Crosse which were baptized, it is euident by their owne words: for *Tertullian* saith in these general termes: *ad omnem progressum atque promotum, ad omnem aditum atque exitum, ad vestitum, ad calciatū, ad lanacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quaecumq; nos conuersatio exeret, frontem crucis signaculo terimus*, that in his time, at their goings out & commings in, when they put on their clothes, their shooes, when they wash or eate, or light the candle, at their lying downe, or sitting vp, whatsoeuer they doe, they signe their foreheads with the signe of the Crosse. And *Cyrillus* *Hierosolymit* saith: *Non pudeat igitur nos crucifixum confiteri, sed in fronte confidenter signaculum crucis digitis imprimatur, & in alijs omnibus crux fiat*. That wee may not be ashamed to confesse Christ crucified, we signe our foreheads confidently, and in all other actions we make the Crosse. And *S. Ierō* saith: *Ad omnem actum & progressum manus crucem pinguat*, whatsoeuer we doe we make a Crosse. The conclusion followeth out of their assertions, that if in their dayes, in all actions the crosse was vsed and the foreheads signed, then a Crosse was made vpon their foreheads which were Baptized.

As for our signing with the Crosse, we doe it after Baptisme is finished, to shew that we adde nothing to Gods institution, & that we thinke so honourably of that ordinance, that it needeth no addition, to cleare our selues of that iniust imputation which is laid vpon vs, of adding vnto it. And therefore, whereas hee alledgeth that the praying and crossing are one continuall action of the administration of the Sacrament, and that by our selues the Crosse is called *signum crucis in Baptismo*, the signe of the Crosse in Baptisme. I answer: Baptisme is

*Martyr in  
defens: ad  
Antoninū  
Tertul: de  
Baptismo,  
et coronā  
militis.*

*Dē coronā  
cap: 3.*

*Cyrillus*

*Hieron:  
Epiß: 22.*

taken

## Of the Crosse in Baptisme.

taken two manner of waies, for the sacrament it selfe, simply and barely considered in its own nature & essence, consisting onely of the element and word, and as in the holy Scriptures it is set down & comended vnto vs, & so *Signum crucis est extra*, the signe of the Crosse is no part of baptisme, nor any addition vnto it: or else it is taken, *Pro sacramentis una cum signis baptismi conciliansibus*, for the action, together with all solemnities which mā hath appointed for the celebrite of the action, & so, not onely the Crosse, but also the prayers which are vsed, and preaching, which are not comanded by the Scripture, are *extra baptismum*, no part of baptisme, and yet may be called *preces lecta in baptismo*, prayers which are read in baptisme, and so *concio habita in baptismo*, a Sermon made at Baptisme, so *crux in baptismo* the Crosse in Baptisme, though neither of them are held for any part of Baptisme, and therefore by them no violence is offred to the diuine ordinance.

We conclude. This signing with the signe of the Crosse, hath bene commended to vs from antiquitie of the primitive Church, to shew that it is not a noueltie of 60. yeares old, as this syllogiser hath objected, neither doe we alledge antiquitie as though we did ground vpon bare antiquitie without reaso, but we alledge antiquity against the nouelty of the which slander vs, shewing that antiquitie in points of Religion is to be preferred before nouelty. And, to his reply which asketh  
 „ why we doe not also giue vnto them which are Baptized, milke &  
 „ honey: why we doe not vse the signe of the Crosse with opinion of vertue and efficacy as the ancient Fathers did: and ascribe that vnto it  
 „ which antiquitie did: I answer: the argument doth not follow that, because we doe colligere vinas, gather grapes: therefore we may not cauere spinas, take heed of being pricked with thorns, but we must first by the Apostles rule *omnia probare* proue all things, & the *quod bonum est tenere* retaine that which is good. And if ther be any which think baptisme vnauaileable without the crosse, inso much as that they rebaptize when the crosse is omitted, as this syllogisme maker alledgeth, the fault is in their superstition, and not in our religion, which teach the contrary by our canons, and punish such offenders by our lawes.

1<sup>st</sup> Thes.  
5. 21.



